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BOSTON UNIVERSITY

GRADUATE SCHOOL

Thesis

PROPHETIC SOURCES OF THE TEACHINGS OF JESUS

Submitted by

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(A.B., University of Illinois, 1914)

In partial fulfilment of requirements for  
the degree of Master of Arts

1929



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OUTLINE





# OUTLINE

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## INTRODUCTION



## INTRODUCTION

### A. PROBLEM STATED

"Think not that I came to destroy the law and the prophets: I came not to destroy, but to fulfil."<sup>1</sup> These words of Jesus indicate his consciousness of relationship to the Old Testament. His meaning is clear when we interpret him, as to the fulfillment not of prediction, but rather of the meaning of the prophetic teachings. He did not abolish the law and the prophets, nor did he represent them as false illusions, "yet, at the same time, He did not simply maintain them intact in their actual form nor did He teach men to expect a literal and complete fulfillment of their whole traditional form."<sup>2</sup> He interpreted his Bible according to his own ideas and accepted himself as the final revelation of God's truth.

Some of the words of Jesus showing that he considered his work to be prophetic in character, are recorded in the gospels. In his sermon in the Synagogue at Nazareth, he selects the words of Isaiah describing his mission and makes them applicable to his own. He gives the purpose of his work in the words of the prophet Ezekiel, - "to seek and to save that which was lost."<sup>3</sup> Jesus points to the fact that he is executing the prophetic mission

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1 - Matthew 5:17.

2 - Wendt, Hans Hinrich, The Teaching of Jesus, Vol.II,p.21.

3 - Luke 19:10; Ezekiel 34:16.



according to Isaiah, when John's disciples seek evidence of him.

When Jesus took up his mission, his nation, particularly the religious leaders, were as deeply involved in ritualistic ceremony and as completely unconcerned about ethical and moral living, as their ancestors were in the time of the prophets. Facing a similar condition, with a prophetic vision of God and his own mission, it is no matter of chance that Jesus often uses the language and thought of the prophets.

#### B. Aim and Scope of Thesis

It is our aim to collect evidence which shows to what extent and in what manner Jesus was dependent upon the Hebrew prophets for his language and thought, and yet to what extent he soared above them into the spiritual realms of his own individuality.

In considering the source material of the teachings of Jesus, we encounter both the synoptic and the fourth gospel problems. The statement of these problems and their solutions according to the best critics, will lead us to an historical evaluation of the records, and in turn, of the teachings of Jesus. Following the evaluation of source documents, we will proceed to a discussion of the relationship of Jesus and his Bible. A consideration of the educational opportunities of a Jewish boy of the arti-





san class in Galilee in the time of Jesus, is the nearest we can come to the actual facts of Jesus' training. Because social life was simpler in those days than now, we can get a fairly good picture of the education of Jesus in the Scriptures.

When we study the words of Jesus quoted from the prophets, we realize the thoroughness of his training. In our study of the quotations from the Prophets and the Psalms, we will largely use the analyses made by Toy and Macfarland. We are including the Psalms because of the fact that they have come to be regarded mainly as prophetic literature. We will give a few references, only, showing Jesus' constant use of separate words and phrases and his indirect use of prophetic language.

In discussing the thought of Jesus, we will choose three of his major conceptions from which we may show his development from prophetic roots. In the light of these illustrations from the words and teachings of Jesus, we can better understand his attitude toward prophecy.

As far as possible, we will confine our study to only certain relevant subjects, avoiding such as the Messianic and Apocalyptic which elicit great differences of opinion. Our principle aim is to better understand the extent of Jesus' dependence upon the prophets for his great moral and religious message.

- 
- 1 - Toy, Crawford Howell, Quotations in the New Testament.
  - 2 - Macfarland, Charles S., Jesus and the Prophets.



PART I.

DOCUMENTARY SOURCES OF JESUS' TEACHINGS, THE GOSPELS.

CHAPTER I.

THE SYNOPTIC PROBLEM



CHAPTER I.  
THE SYNOPTIC PROBLEM

A. POSSIBLE SOURCES FOR TEACHINGS

In the study of the prophetic sources of the teachings of Jesus, our first problem is source material for the teachings themselves. Jesus recorded his doctrines in the lives and hearts of his followers. The words of Jesus were repeated over and over again by his disciples and his contemporaries, and eventually became traditions. Because of the great accuracy of the oriental memory, these traditions were both trustworthy and accurate, and therefore a reliable foundation for written records. It was not, however, until the hope of Christ's speedy return to earth had grown dim, that the need of writing Jesus' teachings became evident. From the mass of writings which were then undertaken, our gospels of Matthew, Mark and Luke have evolved and survived. Although we immediately realize that these gospels will be our main source of the teaching of Jesus, we will make a rapid survey of all other possible sources, in the search of any supplementary material.

1. Secular and Jewish

In all the secular writings of the first century, three times is Jesus mentioned, and then only incidentally.

# THE HISTORY OF THE CITY OF BOSTON

FROM THE FIRST SETTLEMENT  
TO THE PRESENT TIME

By SAMUEL JOHNSON, Esq.  
of the Middle Temple, Barrister at Law.  
AND  
JOHN ADAMS, Esq.  
of the Inner Temple, Barrister at Law.  
IN TWO VOLUMES.  
LONDON: Printed by J. JOHNSON, in Pall-mall.  
MDCCLXXV.

Vol. I. No. 1.

Printed by J. JOHNSON, in Pall-mall.

THE HISTORY OF THE CITY OF BOSTON, FROM THE FIRST SETTLEMENT TO THE PRESENT TIME. BY SAMUEL JOHNSON, ESQ. OF THE MIDDLE TEMPLE, BARRISTER AT LAW; AND JOHN ADAMS, ESQ. OF THE INNER TEMPLE, BARRISTER AT LAW. IN TWO VOLUMES. LONDON: PRINTED BY J. JOHNSON, IN PALL-MALL. MDCCLXXV.



In the Jewish writings of the day, those by Philo and Josephus, there are only brief references to Jesus with no word of his teachings. The only other important Jewish writing was the Talmud. The few prejudiced allusions to Jesus, we find here, are again concerning his life only.<sup>1</sup>

## 2. Christian

The results of our search, will be quite different, when we examine the Christian writings of the day. These may be divided into four groups: the Apostolic Fathers, the Apocryphal Writers, the New Testament Authors other than the Evangelists, and the Gospel Writers themselves. In the Apostolic Fathers, we find "a few sayings attributed to Jesus which are not found in the gospels, and which - from that fact - are often designated as the 'Agrapha', i. e. unwritten."<sup>2</sup> But Hill goes on to say that while the best of these may contain reminiscences of Christ's teaching, it is doubtful whether any of them are genuine.

We know from the first verse of the Gospel according to St. Luke, that "many have taken in hand to set forth in order a declaration of those things which are most surely believed among us." Without a doubt, many more records were written after St. Luke also. All these

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1 - Hill, Wm. Bancroft, Introduction to the Life of Christ, p. 3.

2 - Ibid, p. 17.



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TO THE EDITOR:  
I am writing to you regarding the article  
published in your journal on the topic of  
the chemical synthesis of new materials.  
I am very interested in the results of your  
research and would like to know more about  
the details of the experimental procedures  
used in your study. I am particularly  
interested in the methods used to synthesize  
the new materials and the conditions under  
which they were prepared. I would also like  
to know more about the properties of these  
materials and how they compare to those of  
the materials currently in use.

I am sure that your research will be of great  
value to the scientific community and I am  
looking forward to reading your next article.  
Thank you for your time and effort.  
Sincerely,  
[Signature]

writings must have passed through a period of popularity, but eventually were discarded for our canonical gospels. The most noteworthy of these Apocryphal gospels is the one entitled, "According to the Hebrews." Case says if this gospel had been preserved in full, it might have had an interest equal to our gospels.<sup>1</sup> While the fragments which survive contain some quotations from Jesus, they have no special value, since there is no way of telling whether they are from an early or a late form of the book.<sup>2</sup>

Our next possible source to consider, are the New Testament books other than the gospels. Here, especially in the Epistles of Paul, we have come to our real supplement to the gospel teachings of Jesus. Paul gives direct citations from the traditional sayings of Jesus.<sup>3</sup> He often alludes to the teaching of Jesus, "but in a manner to make clear that he is employing current tradition already familiar to his readers."<sup>4</sup> Our greatest help from these writings will come from the fact that the very doctrine of the apostles was a product of the teachings of Jesus. "Other factors have manifestly conspired to shape this product, and even to alter it, in the case of both Paul and the early apostles. Yet the apostles themselves, Paul included, had certainly no purpose of altering but only of communicating, the teaching of Jesus."<sup>5</sup>

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1 - Case, Shirley Jackson, Jesus, A New Biography, p. 47.

2 - Hill, William Bancroft, op. cit., p. 31.

3 - I Thessalonians 4:15; I Corinthians 7:10 ff.

4 - Case, Shirley Jackson, op. cit., p. 83.

5 - Wendt, Hans Hinrich, op. cit., Vol. I, p. 29.

# THE HISTORY OF THE

REIGN OF KING CHARLES THE FIRST

IN THE YEAR OF HIS AGE SIXTYE

BY JOHN BURNET

OF THE SOCIETY OF THE APOSTOLICAL CHURCH

IN THE YEAR OF HIS REIGN SIXTYE

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Wendt goes on to say, that had the gospels not existed, we should still possess "a perfectly valid testimony to the historical existence and epoch-making significance of Jesus as a teacher."<sup>1</sup> He says from Paul's letters alone we could glean what was essentially the general view and teaching of Jesus. We will, therefore, find it helpful to add to our detailed gospel information of the beliefs of Jesus, this more general view from the Pauline Epistles. By regarding the apostolic doctrine as the result of the teaching of Jesus, it will help us to discern the meaning of the teaching.

After this brief survey, in which we have discarded all supplementary material excepting the Epistles of Paul, we will again turn to our primary source, the gospels. In the Canon of the gospels, "we have to do with four separate Lives of Jesus, each marked by an individuality as pronounced as that which might characterize any similar number of books written today on the same theme. Each gospel presents a distinct portrait of its subject."<sup>2</sup>

In the original manuscript, the four books together were called "The Gospels", while each book was headed "according of Matthew," "According of Mark" and so on. This would mean that the attached names simply represent the traditional authors, at the time the books were named. Along with the problem of the authorship is the involved problem of the original sources. The histor-

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1 - Wendt, Hans Hinrich, op. cit., Vol. I, p. 29.

2 - Case, Shirley Jackson, op. cit., p. 10.





ical value of the separate biographies and their independence, is relative to the original source material used by them in common or exclusively. We will more and more understand the real significance of Jesus' words and point of view as we approach the earliest traditions and records.

## B. Synoptic Problem

### 1. Occasion for

In the gospel records we have two problems to face. The last gospel is so entirely different from the other three in its treatment of the subject, in the incidences recorded, and in the personalities presented, that we will deal with it in a separate chapter. This leaves us the problem of the first three narratives, a problem which evolves out of the paradox of their co-existent similarity and dissimilarity. They deal, not only with the same facts in the life of Jesus, but with the same kind of descriptions. Many of the very words of Jesus, although written at least a generation after they were spoken, are in a set form. However, when they are referred to a common source, the discovery is made, that the divergences are many and distinct.<sup>1</sup> The Sermon on the Mount is a good example of this. Considered as it is

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1 - Holdsworth, Wm. West, Gospel Origins, p. 1.





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stated in Matthew through chapters V, VI and VII, it is entirely absent in Mark, but reappears "for the most part in Luke, much of it even in the same words, but scattered over ten chapters from VI to XVI, in small and separate sections.<sup>1</sup> If the same source was used by all, why did Mark deem this precious material non-essential, and why does Luke intersperse with narrative what Matthew holds together?

## 2. Methods of Procedure

This synoptic problem has been a puzzle to ecclesiastics throughout all Christian History. In the early church, the differences were explained by a natural tendency of unlike individual memories. The early ecclesiastics being dissatisfied with this method, attempted to harmonize the three gospels. This meant the multiplication of events, for the differing details would indicate a different event. The incongruous implications of this method made it totally impractical. St. Augustine made the first attempt to understand the interdependence of the three gospels. He decided Matthew, being the first to write, Mark depended upon him, and Luke upon both Matthew and Mark. However, the problem was not approached

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1 - Jülicher, Adolf, An Introduction to the New Testament, p. 342.



generally by scholars until after the beginning of the scientific age. Since then the German, English and American schools have thrown much light on the synoptic problem.

There are three basic lines of agreement among most of the critics. The original sources were documentary rather than oral. The two documents which all three authors used were the "sayings" and a narrative portion which corresponds closely to the canonical Mark. In addition to these, Matthew and Luke had another available source or sources. Of all these critics the work of Holtzmann and Weiss is the most outstanding. Easton says that their work was so thorough that the documentary side of the synoptic problem would seem to be solved, and that any one who has disagreed with their conclusions has failed to get a hearing.<sup>1</sup> Their points of agreement are on the priority of the Second Gospel. They agree on the "Markan hypothesis", that is: Mark's gospel is a "trustworthy historical document, in the sense that not only Mark's general plan, but on the whole, his order of the separate sections is a reliable outline of Jesus' ministry."<sup>2</sup> They also agree that the second source which the first and third Evangelists used, was of even a higher apostolic authority.

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1 - Easton, Burton Scott, The Gospel Before the Gospel, p. 5.

2 - Ibid, p. 4.

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These are the lines of Nineteenth Century Synoptic conclusions. But the whole problem is not settled. The beginning of the Twentieth Century has added much to the details of the earlier works. Wrede disagrees with the idea of Mark being a continuous history of Jesus. Johannes Weiss analyzed and classified the earlier material which Mark used. Welhausen denies historic value to the non-Markan tradition, but directs critics to the importance of reading the synoptic narrative in the sense "it must have been to Christians of the Apostolic age."<sup>1</sup> One study along this line is the significance of eschatology. Schweitzer holds an extreme view of eschatology, insisting upon its importance for the synoptic study.

A more thorough study is also being made of Luke, the results of which show less dependence of Luke upon Mark and more upon another original source. The present day study in general has taken the form of a more detailed study of individual passages in each gospel, and a general belief that there were more distinct sources from which each gospel was written.

### C. Historical Value of Synoptic Record

#### 1. Short-comings in their tradition

In the light of this brief examination of the synoptic gospels by Biblical Critics, what historical value

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1 - Easton, Burton Scott, op. cit., p. 12.





may we find in the records? It is at least not unlimited. We would not think that the synoptic gospels in their briefness contain all the words and deeds of Jesus. Also they limit not only in material, but what they give seems to be a mixture of truth and legend. Jülicher says there is a distinction made between the two sides of gospel tradition, the sayings and the narrative. "The stories seemed merely to lead the reader to Jesus, while it was in the sayings that men possessed his actual self."<sup>1</sup> The miracles were looked upon as a preparation for the teaching. The more marvelous were the alluring stories concerning the acts and miracles, so much easier the people were reached with the words containing spiritual truths. Naturally the stories grew with wonder and incredulity with each telling. We must not think this was intentional, however, for the narrators, believing in the supernatural and in the limitless power of their Lord, were themselves convinced of the truth of their stories. In their eagerness to give a special meaning to the words of Jesus, to a certain extent, they also, added to and reinterpreted them. A good example of this is in the description of the wedding feast in Matthew 22:6, when the guests who were invited to the feast of the King, kill the servants who bring them the invitation. Here the author applies the meaning to the persecution of the disciples by the Jews.

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1 - Jülicher, Adolf, An Introduction to the New Testament, p. 377.





## 2. trustworthiness of their general picture

Jülicher says that in the main, the Synoptists did not invent such material, but derived it from oral and written authorities.

"They themselves were generally responsible only for the form, in the arrangement of which they certainly exhibited considerable freedom, though always in the full belief that they were able to reproduce the traditional material more effectively than any one else had done before them. It is true that they did not apply historical criticism to the materials they used, but if they had, no gospels would have been written, and their artificial productions would have fallen into oblivion a few decades after they appeared. Edification was for them the standard of credibility; their task was, not to understand and estimate the historical Jesus, but to believe in him, to love him above all else, to teach men to hope in him; they did not describe the Jesus of real life, but the Christ as he appeared to the hearts of his followers, though of course without dreaming of the possibility of such an antithesis."<sup>1</sup>

In this we see that the synoptic gospels give us the true Jesus of History. In spite of the incidents where the Evangelists either misunderstood Jesus or misinterpreted his thought to explain some immediate occasion, there is a homogeneity about his teachings which raise their authenticity above suspicion.<sup>2</sup>

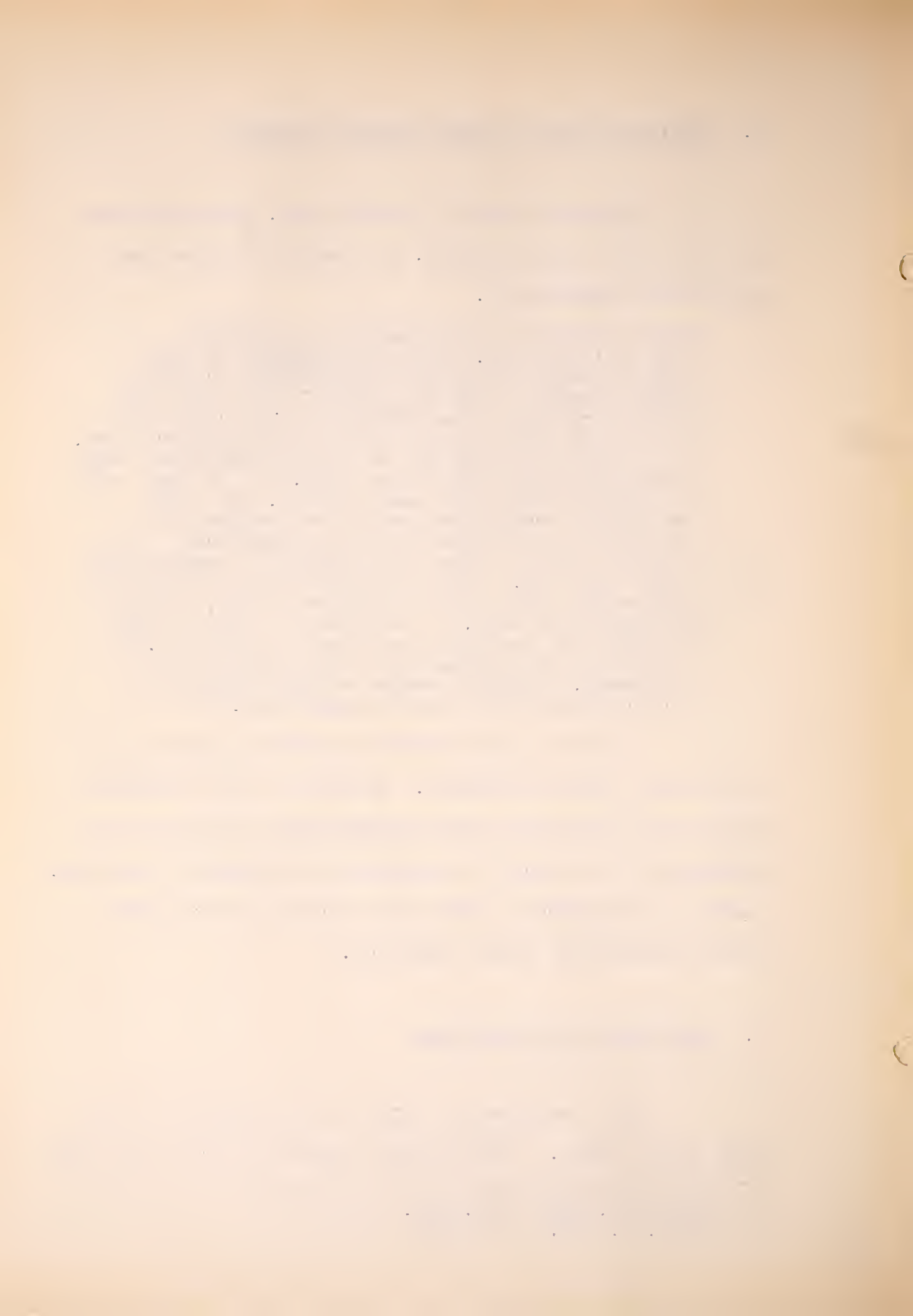
## 3. Development of traditions

The traditions of Jesus' words started from the time of his death. The disciples began to cheer each other

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1 - Jülicher, Adolf, op. cit., p. 371.

2 - Ibid, p. 372.



with the words as they remembered them. Almost immediately these words became sacred to them. They took on definite forms which were accepted as the very words Jesus used. Paul, in his Christian ministry, took it for granted that these sayings were binding upon the Christians.

But around these sacred sayings, the traditions concerning his life were built. In teaching those who did not believe, concrete examples were given from his life. The miracles were used to show that he was anointed with the Holy Spirit. His life and death and resurrection were shown to agree with their Messianic expectations. The marvel of his life drew men to listen to his teachings.

It was very soon when some one, Papias says it was the Apostle Matthew, saw the need of making a collection of these precious sayings. It was probably done in Aramaic, but was soon translated into the Greek. Although it was not considered as Scripture, it began to be used generally in the churches. As new copies were made, each would be somewhat different because of re-editing, inserting of explanations, and the correcting by the light of different traditions. These sayings were generally used at least until the gospel narratives took their place.

This collection of sayings or Logia, may be read today as it is woven into the narratives of the first and third gospels. Critics call it by the formula "Q" from the word "Quelle" meaning source. There is some disagreement concerning the real content of "Q" and its



source, but the general agreement is sufficient for our purpose.

It is impossible to decide exactly when the logia was written, but the probability is that it may be dated a considerable time before Matthew and Luke and a short time before Mark.<sup>1</sup> Because it is a collection of sayings of an early date, we will find the Logia in our study of Jesus' quotations from the Old Testament, one of our two most reliable and fruitful sources.

Second to the Logia in importance for the words of Jesus, is the gospel of Mark. Since it is the oldest existing document and is the major source of the gospels of Matthew and Luke, we will use it first in our study of the quotations of Jesus. Our confidence in its historical value for the quotations is increased by the fact that the author shows no special theological interest in the relation of Jesus to the prophetic element in the Old Testament.<sup>2</sup> Also it is significant that in Mark, as well as in the Logia to a lesser degree, the Author gives Jesus his authority by his appeal to reason rather than prophecy. This fact increases the value of the quotations we will find.

There is little of value in the gospel of Matthew outside of the Logia sections, which bears on our

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1 - See table at end of chapter.

2 - Gilbert, George Holley, Jesus and His Bible, p. 26.







study. The chief interest of the author is to trace the Old Testament fulfillment in the life of Jesus. Since this relationship is not evident in Jesus' teachings according to our two oldest sources, credence in its historical value can not be accepted.

In the unique material of Luke, we get little real light on our subject. In these portions of the gospel, Luke uses literary freedom, which however, is consistent with his age, in his construction of sayings and arguments for Jesus. For the historical value, this detracts in a way similar to Matthew's method of creating agreement with Old Testament prophecy.

From our study, we may conclude that the Logia portions of the first and third gospels and the gospel of Mark, will be the most reliable and fruitful sources for the sayings of Jesus.

The following table will give an idea of the relative dates of the Logia and Synoptic gospels. The other authorities lie between these two extremes.

	<u>Earliest dates</u>			<u>Latest dates</u>
Logia	Before 50 A.D. (Harnack)			60-65 A.D. (Peake)
Mark	50-60	A.D.	"	70-80 A.D. (Burkitt)
Luke	60	A.D.	"	90 A.D. (Peake & Burkitt)
Matthew	70	A.D.	"	100 A.D. (Peake)



CHAPTER II. THE FOURTH GOSPEL



## CHAPTER II.

### THE FOURTH GOSPEL

#### A. The Problem Stated

The second problem in our source material for the teachings of Jesus, is the consideration of the degree of trustworthiness of the Fourth Gospel. May we consider the words of Jesus as they are reported in John as authentic teachings of Jesus and in the case of marked differences, shall we give the synoptics or John the preference? No other book of the Bible has caused so much discussion and given rise to such opposing opinions, which range all the way from a purely negative view to one of entire confidence in the integrity of the book. The arguments are based mainly on the characteristics of the book, the purpose in writing, and the question of the authorship. We will summarize these points only as they affect our particular subject of Jesus' teachings, and state the view which we make the basis of this study.

#### B. Chief Characteristics

The total unlikeness of John to the synoptics is self-evident. The short, pithy sayings of the first three gospels become pretentious addresses, and the parables are converted into allegories. Because of the form



of this material, it is uncertain how much can be accredited to Jesus and how much to the author.<sup>1</sup> Although this problem exists to a certain extent with all the gospel writers, since the Hebrew language did not use indirect discourse, it is even more pronounced in John because of the lengthy discourses.

Instead of the diversity of ideas as in the synoptic gospels, there is one central thought running through John, which seems to condition the rest. When Jesus lifts up his voice "he has one constant theme - himself, his relation to the Father, to the world, and to those who believe in him, and through all this the fulfillment, the completion of the Scripture."<sup>2</sup>

The author's profound and theological tendency spiritualizes the simple and practical Jesus of the synoptics. The Jewish Messiah of Matthew, Mark, and Luke, becomes for John universal and eternal. But the Messiahship idea as presented by Jesus in the synoptics is a gradually revealed fact, the significance of which is even then doubtful; while in John, it is a fully developed revelation, God incarnate from the beginning.

We may again see how the gospel of John stands alone, when we think of it as an interpretation of the

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1 -Hill, Wm. Bancroft, op. cit., p. 125-6.

2 -Jülicher, Adolf, op. cit., p. 389.





Christ, rather than an historical narrative. When the author gives historical events, they are interpretative for the Christ whom he worships.

A certain uniformity of presentation may be seen in the discourses. Jülicher says,

"Whether Jesus is conversing with Nicodemus, with the 'Jews', with the Samaritan woman, or with his own disciples, the process is the same; an introductory question is answered by him with an ambiguous sentence which the questioner misunderstands; Jesus then corrects the mistake, and if a second question shows that he has done so effectively, he gives further and more detailed instruction on the subject which is in truth his only one, and upon the understanding of which everything depends . . . . Thus instead of the endless variety of real history, what we find in John down to the most trifling details of form, is the monotonous, systematising tendency of an historical construction as incapable of plain narrative as it is indifferent to historical detail."<sup>1</sup>

This plainly shows that even though they may be the thoughts of Jesus, the author clothes them in his own style and form.

#### C. Purpose

When we consider the purpose the author had in writing this gospel, we get more light on its characteristics. The author gives his reason in his closing words, "Many other signs therefore did Jesus in the pre-

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1 - Jülicher, Adolf, op. cit., p. 392.



sence of the disciples, which are not written in this book; but that ye may believe that Jesus is the Christ, the son of God; and that believing, ye may have life in his name."<sup>1</sup> The author must have seen the need, at the end of the first century, of showing how the historical Jesus could be and was "the Christ, the Son of God." The prologue of the gospel, stating this very clearly, is the gospel in a nutshell. "In the beginning was the Word and the Word was with God, and the Word was God . . . And the Word became flesh, and dwelt among us."<sup>2</sup> "The whole book is a sermon on this text. Its object is to supplement the synoptics by setting forth the divinity of Christ more plainly than they had done, and thus to furnish an answer to those within the church itself who were questioning whether Jesus was, in a full sense of the term, the son of God."<sup>3</sup>

We know from early writers, that the author was acquainted with the synoptic gospels and wished to supplement them. Clement of Alexandria wrote, "John, perceiving that what had preference to the body (i.e., the external facts) was clearly set forth in the other gospels, and being urged by his friends and inspired by the spirit, composed a spiritual gospel."<sup>4</sup>

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1 - John 20:30,31.

2 - John I:1,14a.

3 - Hill, Wm. Bancroft, op. cit., p. 132-3.

4 - Eusebius 6:14.



#### D. Authorship

To state the purpose with which the author wrote, is a simpler problem than to designate who that author was. There are many volumes discussing the internal and external evidence of the authorship. The external evidence seems to favor but does not demand Johannine authorship, while internal evidence seems to prove that the writer of the book had access to an exceptionally rich treasure of historical reminiscences. As we examine the evidence, we find no proof sufficiently conclusive to be of interest to our study. Even if we could prove that John, the disciple, wrote it, we could not be sure that the aged man would give us a record as trustworthy as a disciple of his or as an unknown follower of Jesus might have done.

#### E. Historical Value

As a result of the multiplicity of studies concerning the characteristics, purpose and authorship of John, there are extreme divergent conclusions, with all degrees of mediating views. Many of those who hold to the negative side, seem to have their opinion previously shaped by their lack of belief in John's major





thesis, the Divinity of Christ.<sup>1</sup> They can read the synoptics and accept a human Jesus only, but when they study John, they must add the Divine element or consider the gospel unhistorical. They show that the discourses of Jesus were derived from the faith of the author rather than from trustworthy sources. Jülicher says,

"Not only does his Jesus speak in the language of the Evangelist and pray in the way in which the Evangelist narrates, but what he says has scarcely two or three sentences in common with the sayings as given in the synoptics."<sup>2</sup>

He goes on to show that the very tone of the Johannine discourses does not agree with the synoptics; that the teacher who gave the fourteenth and fifteenth chapters of John could not have preached the sermon on the Mount. Therefore, since we can not accept both, he concludes, we must consider John totally unhistorical.<sup>3</sup>

Gilbert, in his study of Jesus and the Old Testament, concludes concerning the gospel of John that "every quotation of Scripture from the lips of Jesus was first placed there by the writer, and each of the sayings about the Old Testament which are ascribed to Jesus, originated in the writer's mind."<sup>4</sup>

On the opposing side are those who believe everything in John has extreme exactness, and accept it as their criterion. But the point of view in which we

1 - Hill, Wm. Bancroft, op. cit., p. 143.

2 - Jülicher, Adolf, op. cit., p. 420.

3 - Ibid, p. 421.

4 - Gilbert, George Holley, Jesus and His Bible, p. 118.



are interested, and on which we will base our work, is one that, coming between these two extremes, is probably more widely held in its major points than either of the extreme views.

We would not agree with the view first stated, that the form and style of the Johannine gospel though distinctively the author's, and the presentation of the speeches though uniform, detract from the gospel's historicity. Since the same is true to a certain extent of all the gospel writers, especially as they translated into Greek what Jesus spoke in Aramaic, we see no reason for accusing the author of John of attributing his thoughts to Jesus.<sup>1</sup> On the other hand, Deissmann shows that the reminiscences of Jesus in the gospel of John coincide very closely with the synoptic portrait taken as a whole. He gives as an example, a comparison of the words of Jesus used in connection with the cleansing of the temple episode in John, "Make not my Father's house an house of merchandise", with the Lukan passage,<sup>2</sup> "Wist ye not that I must be about my Father's business."<sup>3</sup>

Wendt, according to Stalker<sup>4</sup>, holds that John does not have historical accuracy, but makes a difference

1 - Hill, Wm. Bancroft, op. cit., p. 135-6.

2 - John 2:13; Luke 2:49.

3 - Deissmann, Adolf, The Religion of Jesus and the Faith of Paul, p.38.

4 - Stalker, James, Christology of Jesus, p. 252.



between the frame work and speeches. He believes the author had a reliable source like the Logia of Matthew for the discourse material, the substance of which very closely follows the synoptics.

When we attempt to use the fourth gospel, according to the author's apparent purpose for it, as supplementary to and illustrative of the synoptics, the contradictory points seem to disappear. It is distinctively for the more mature Christians, in the age when written as well as now, who could understand and appreciate the deeper spiritual values. The author himself must have been more receptive to the deeper meanings of Jesus who in turn could then give him a greater insight into his real thought. In his effort to make his age understand the real meaning of Jesus, he interpreted it to harmonize with their theological thought. "No doubt in doing this, he would go beyond the actual words of Jesus, but that does not mean that his knowledge was not derived from a good source nor his interpretations correct."<sup>1</sup>

When we consider the self-revelation development, we may harmonize the fourth gospel with the synoptics in the thought that Jesus probably knew of his Messiahship from his baptism, but revealed it slowly as the people in the different parts of the country could grasp his meaning. Thus in Galilee, where they hoped for

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1 - Headlam, Arthur C., The Life and Teachings of the Christ, p. 37.





a king, he could say nothing, while in Samaria, where they looked for a more spiritual leader, he could tell the woman at the well that he was that Messiah.<sup>1</sup>

In our study of the teachings of Jesus, we will, therefore, accept the discourses in John as enriching and enlightening supplementary material to the synoptic gospels. The material is based on the authentic words and sayings of Jesus, although it is expanded and elaborated in harmony with the major purpose of the book and with the specific theological needs of the author and his readers.

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1 - Hill, Wm. Bancroft, op. cit., p. 140.



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PART II.

JESUS AND HIS BIBLE.

CHAPTER I.

JESUS' EDUCATION AS A JEW.



## CHAPTER I.

### JESUS' EDUCATION AS A JEW.

#### A. Education in Nazareth of Galilee

In order to understand the relationship of Jesus' teachings to that of the prophets, it is necessary to consider his early training in the Scripture. Although our knowledge of his early life and education is very meager, we can get some probable facts from a study of Jewish conditions and education of his times and particularly of Galilee.

McGiffert says it is not without significance that Jesus was reared in Galilee,

"where the influence of the scribes and doctors of the law was less controlling than in Jerusalem, and where, though the law itself and the traditions of the elders were observed on the whole with reasonable punctiliousness, such observance did not to the same extent as in Judea dominate the thought and life of the people."<sup>1</sup>

The religious leaders of Jerusalem looked down on Galilee because it was considered inferior, from both a Jewish as well as cultural point of view. There were not as many schools nor as much Rabbinic training as in the south.

The different sects and parties of the Jews did not have adherents in Galilee as in the south. The Essenes centered around the Dead Sea, while the Sadducees and

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1 - McGiffert, A.C. Jr., The Apostolic Age, p. 15.



Pharisees were active in Jerusalem. In the gospels, we hear of Pharisees coming up to Galilee only occasionally. Headlam says

"There seems, on the whole, sufficient evidence to show that the great body of the people of Galilee did not belong to any of the Jewish sects of the day. They performed their religious duties . . . they worshipped God as their fathers had worshipped Him."<sup>1</sup>

Nazareth was not an important town, but it was located within a half hour's walk of Sepphoris, the largest city of Galilee and not a great distance from Japha which was the largest village of Galilee.<sup>2</sup> The great caravans from Egypt to Damascus passed near by it. Although it lay in the section where many Greeks had settled, the gospels do not record any effects of Greek civilization on the Jewish communities in the time of Jesus.

Schürer says <sup>that</sup> there may have been schools for boys in Palestine in the time of Jesus. He says that the tradition is not incredible that Joshua ben Gamla enacted that teachers of boys "should be appointed in every province and in every town" for children at the ages of six and seven.<sup>3</sup> There might have been such a school in Nazareth in connection with the Synagogue, but there is a difference of opinion among authors as to Jesus'

1 - Headlam, Arthur, The Life and Teachings of Jesus the Christ, pp. 113-114.

2 - Case, Shirley Jackson, op. cit., pp. 202-3.

3 - Schürer, A History of the Jewish People in the Times of Jesus Christ, Vol. II, p. 44.





attendance at such a school. It is agreed that there was no higher school there, such as the rabbinical schools of Judea.

## B. Jewish Education

Although there were not many institutions of learning for Jewish youth in Galilee, the moral and religious training of the people from childhood up, was regarded by the Jews as one of the principal objects of life. Each Jewish father was impressed with the obligation to teach his children as he daily recited the Shema, as we read it in Deuteronomy 6:4-9. Both Josephus and Philo are proud of the fact that Jewish children are trained in the law and tradition from earliest childhood. The author of Proverbs takes it for granted that the father will instruct his sons.<sup>1</sup> Philo says from their swaddling clothes, they are taught by their parents and teachers to believe in God the one Father and Creator of the world.<sup>2</sup> The Jewish children under six years of age were taught not only simple scripture, but also loyalty to their family and to their race. Their religious learning came through example as well as formal instruction. Their homes were religious schools: all were bound to absorb the religion.

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1 - Proverbs 1:8, 4:1; 6:20; 13:1; 31:7.

2 - Schürer, Emil, op. cit., Vol. II, Div. II, p. 48.



Another means for this important religious education was the Synagogue. Schurer says we may assume that there was one in every town of Palestine, and in larger towns there were a number.

"In the post-Talmudic period, it was required, that a synagogue should be built wherever but ten Israelites were dwelling together. In the pre-Talmudic age indeed this requirement cannot be literally shown to have existed, though quite in agreement with its spirit."<sup>1</sup>

The synagogue was the center of religious and social life. "It was a school as well as a church, and the nursery and guardian of all that is peculiar in this peculiar people."<sup>2</sup> "It was also a civil and religious court, and had power to excommunicate and to scourge offenders."<sup>3</sup>

The affairs of the congregation were directed by appointed elders whom Schurer says were the same as the town leaders in a purely Jewish community. There was also a special official, a ruler, who would supervise the affairs of the synagogue in general, and officers of the congregation to receive alms. There were no ministers appointed for the performance of public worship. These acts were performed by members of the congregation; any man or boy who had reached puberty was permitted to read the scripture. Any adult member of the congregation might "lead in prayer", which according to Schurer con-

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1 - Schürer, Emil, op. cit., vol. II, Div. II, p. 73.

2 - Schaff, Philip, History of the Christian Church, Vol. I, p.456.

3 - Ibid, p. 458.



sisted of the following: "according to the Mishna, the recitation of the Shema, prayer, the reading of the Torah, the reading of the prophets."<sup>1</sup> This was followed by the blessing of the priest, if there was a priest in the city. A person who was competent, translated in to the Aramaic dialect, the portions of the Scripture which were read, for the reading was in Hebrew which the bulk of the people did not understand.

There were three days for public worship, the Sabbath, Monday and Thursday, when all the Jewish people were supposed to attend. When a boy arrived at the age of twelve or thirteen, he was considered a man, and took his part in the synagogue worship.

In connection with the synagogue was the Beth-ha-sefer, for boys from six to twelve years. If Jesus attended this school, he would learn to read, especially the Scriptures, and would probably learn some Hebrew. He might also learn to write, Headlam says. But the important thing is "that he would in the family and in the school, learn all the ordinary obligations of the law, the great deeds of Jewish history, and the principles of the religion of Israel."<sup>2</sup>

One more Jewish institution which contributed to Jesus' education, was the temple worship at Jerusalem. "Regarding this, His first pilgrimage to a feast, the

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1 - Schürer, Emil, op. cit., Vol. II, Div. II, p. 76.

2 - Headlam, Arthur, op. cit., p. 106.





gospel has preserved for us a narrative which, like a clear beam of light, scatters the darkness which envelopes his youth (Luke 2:43-51)."<sup>1</sup> To the three feasts of Passover, Pentecost and Tabernacles, each year all male Israelites were supposed to come, to appear before Jehovah in the Temple at Jerusalem.<sup>2</sup> Jesus may have attended many times in his youth. Here he would mingle with the thousands upon thousands of pilgrims from the home land and from the dispersion, to celebrate the most sacred events of their nation's history.

"Then the enthusiastic multitude surged in the wide fore-courts of the temple, the flame leaped high upon the great altar of burnt offering, and the people waiting without engaged in prayer, while the priest brought the incense before God within the Sanctuary. How rich and fruitful must have been the stimulus given to their religious life, which the pilgrims brought back with them to their home!"<sup>3</sup>

Jesus here became one with his nation as he entered into the united services connected with the worship of Jehovah.

According to the record in Luke to which we referred, the central interest of Jesus lay in his opportunity to talk with the doctors. His eager questions and intense interest would indicate that even as a youth, he was thinking his way independently through the Scriptures. When Jesus had returned to his quiet Galilean home, he pondered, through the remaining part of the year, on all

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1 - Weiss, Bernard, Life of Christ, Vol. I, p. 276.

2 - Deuteronomy 16:16.

3 - Weiss, Bernard, op. cit., Vol. I, p. 275.





the things he had heard and seen in Jerusalem.

What parts of the law and the prophets were uppermost in the mind of Jesus during these years of his education? Did he reflect on the values of the ritualistic ceremonies and historical narratives, or did he reflect most over the thrilling prophetic message? Since he lived in Galilee, the ceremonial would not occupy much of his attention. The didactic use of the historical stories would probably linger longer in his memory. But the stirring words of the prophets as they revealed their visions of God, plead for righteous living, and pronounced due judgment on the wicked, would make the deepest impressions upon the mind and heart of the boy, Jesus.

### C. Popular Beliefs of His Day

Before we proceed to the consideration of the use Jesus made of prophetic teaching, we should pause for a few brief words concerning the popular beliefs about cosmology, psychology, angels, spirits, demons, and the future life which were current in Jesus' day, and which he accepted without special comment. As there was no scientific knowledge, all was based on fancy and imagination.



We learn from apocalyptic literature, that the earth was conceived as a flat surface beneath the vault of heaven, which was the abode of God and His angels.<sup>1</sup> In Enoch we also learn that Paradise or the Garden of the righteous was to the east of the earth.<sup>2</sup>

There had been no development of psychology in Jesus' day. We can not be sure of the meanings of the terms body, flesh, heart, soul, and spirit, as they are used in Biblical literature. Their meanings seem to overlap each other and are changing. Headlam suggests that

"each of them looks at the human personality from a particular point of view . . . . Hence there is no dualism in the conception of human nature . . . . If a man were evil, evil permeated his whole being; if a man were good, his nature would be transformed."<sup>3</sup>

But the good and the evil in man come from good and evil spirits from without him. According to Enoch, the world was populated with angels, spirits and demons.<sup>4</sup> The Pharisaic thought accepted the belief while the Essenes and Sadducees did not. Headlam says there is no reason to think that Jesus did not believe in angels and evil spirits.<sup>5</sup> He sees the ministry of angels as the providential care of God. Temptation comes to man, not by any evil nature of his own, but through

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1 - Enoch 33:2. Translation by Charles.

2 - Enoch 32:3. Translation by Charles.

3 - Headlam, Arthur, op. cit., pp. 122-123.

4 - Enoch 6, 20, 40. Translation by Charles.

5 - Headlam, Arthur, op. cit., p. 125.



evil spirits to whom he listens.

Then if a man becomes evil, he is entirely evil and at death he is destroyed. If a man were good, his whole nature would be good and his body, transformed and purified, would arise at the resurrection. We see these popular beliefs reflected in Jesus' words, rather than taught by him. The work of Jesus is religious teaching, and on it he concentrates his attention, apparently without a thought on cosmology, psychology, or spiritology.

As we consider Jesus' quotations from the Old Testament in the next chapter, we will see something of the effects of the drill which Jesus must have had in the Prophets from his earliest childhood.





## CHAPTER II

### PROPHETIC SOURCES OF THE WORDS OF JESUS



## CHAPTER II.

### PROPHETIC SOURCES OF THE WORDS OF JESUS

#### A. Plan of Procedure

In consideration of the thorough grounding which Jesus had in his Bible, we would expect to find his teachings completely permeated with the prophetic message and thought. To what exact extent is this true in his use of explicit terms, phrases and sentences attributed to him by the gospel writers? What type of prophetic material did he use and how did he interpret it? Did Jesus place his emphasis upon the spiritual truths of the prophets and how did he develop his major lessons? We will leave for the concluding chapters, Jesus' use and interpretation of prophetic materials and will concentrate here upon specific cases of direct quotations and the use of terms and phrases.

After a consideration of the Old testament sources of the quotations, we will analyze the quotations attempting to discover Jesus' purpose in their use by the consideration of the probable sources, the comparison of texts and the statement of the probable historical occasions. Then we will endeavor to make evident to what extent the language, which Jesus used, was colored by prophetic figures of speech, terms and phrases.



## B. Sources of Quotations

### 1. Versions

Toy says that the quotations from the Old Testament were made from the Greek and the Aramaic, rather than the Hebrew, which was a dead language in the time of the gospel writers and probably unknown to them. Toy continues to explain how the Septuagint attained a reverence hardly second to the Hebrew throughout the Roman Empire. But, "it was not only among the Hellenistic or Greek-speaking Jews that the Septuagint was held in high esteem; it was equally honored in Palestine, where, though Aramaic was the vernacular, Greek was generally understood."<sup>1</sup> Therefore we find that most of the quotations show the influence of the Septuagint.

### 2. Manuscripts

Of the Greek manuscripts, the Vatican is considered to be the most genuine. The scribal errors and misinterpretations may be detected by a comparison with the Hebrew.<sup>2</sup> Both Macfarland and Toy use the Septuagint

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1 - Toy, Quotations, p. X.

2 - *ibid*, p. XIII.



and Hebrew Texts, and only such other texts occasionally as will throw light on a particular quotation.

### 3. Freedom of Quotation

"The New Testament writers allow themselves certain freedoms with the Old Testament text, in the way of abridgment, condensation, and combination of different passages into one."<sup>1</sup> Because of their lack of books and their fresh enthusiasm and earnestness, they quote considerably from very accurate memories. The words of the Old Testament being their one source of truth, became their "mental furniture" which, in a sense, they used as their own ideas.

Another reason for this freedom was their use of the exegesis of that day. They believed that every sentence of the Scripture, regardless of its context, was supernaturally and independently inspired, and they used them accordingly. Such a method would permit exactly what we find in the quotations in the gospels, to which we will now turn our attention.

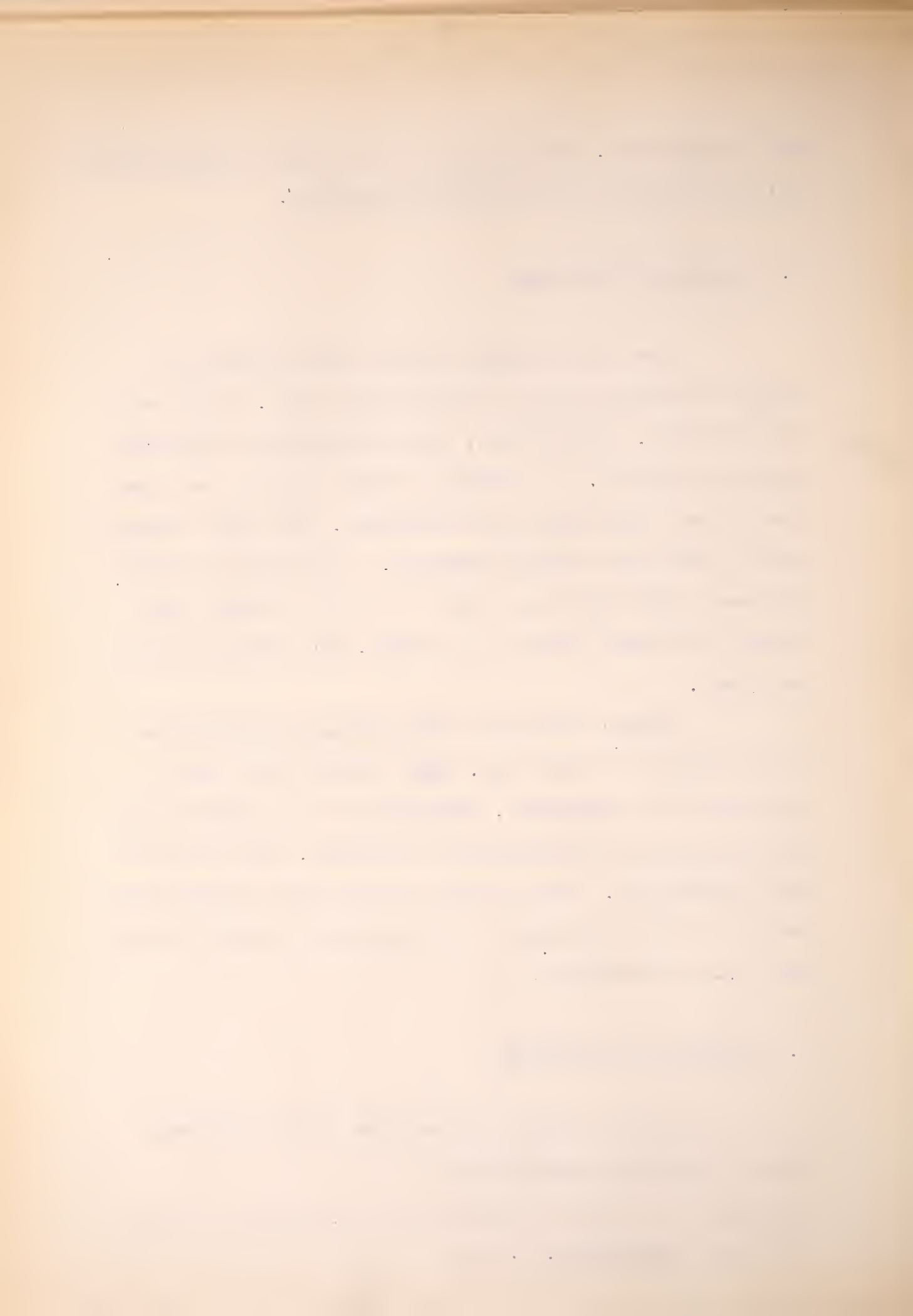
### C. Analysis of Quotations

We will discuss the passages in the following order: Quotations supported by:

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1 - Roy, Quotations, p. AX.





1. Mark, Matthew, Luke, and John.
2. Mark, Matthew and Luke.
3. Mark and Matthew.
4. Mark alone.
5. Matthew and Luke.
6. Matthew alone.
7. Luke alone.
8. John alone.

1. Quotations Supported by Mark, Matthew, Luke, and John.

a. The Fate of Prophetic Teaching.

Mark 4:12; Matthew 13:14,15; Luke 8:10; John 9:39; Isaiah 6:9,10.

Hebrew - "And he said, Go and say to this people, Hear indeed, but do not understand, see indeed, but do not know, Make this people's heart (understanding) gross, and their ears dull, and their eyes dim, lest they see with their eyes and hear with their ears and their heart understand, and they turn and be healed."

Sept. "Hearing ye shall hear and shall not at all understand, and seeing ye shall see, and shall not at all perceive, for this people's heart has become gross (thick), and they have heard heavily with their ears, and have closed their eyes, lest perchance they see with their eyes and hear with their ears and understand with their heart and turn, and I heal them."

Mark - "That they may see indeed, but not perceive, and hear indeed, but not understand, lest perchance they turn and be forgiven" (inversion of clauses).

Luke - "That seeing they may not see, and hearing they may not understand" (a free abridgment).



John - "That they who see not may see, and that they who see may become blind" (a general adoption and paraphrase).

In Matthew the words are identical with the Septuagint, while in the other gospels, the quotation has a freer rendering. There is also a free citation in Mark 8:17,18, where Jesus applies the words to his disciples. In John 12:37-41, the author himself cites the passage; while in John 9:39, he places it in a different connection.

As shown by the context, there is a difference of understanding among the Evangelists. Matthew says because these things are true, "therefore speak I to them in parables", thus applying the disciples' question to the method of teaching. While Luke refers it to the meaning of the parables, Mark is ambiguous. They agree, however, in thinking that Jesus said he adopted this method to hide truth from unspiritual minds. They seemed to have missed the meaning as we recognize it in Isaiah, and as Jesus used it. The words in Isaiah are used in connection with Isaiah's vision, which called him to his prophetic work. Although it is in the sixth chapter of Isaiah, critics generally think it was written years afterward, when Isaiah had actually experienced these results from his work. When Isaiah realizes the people "have heard heavily with their ears, and have closed their eyes", he probably thinks it is God's will and identifies the result with the purpose.



When Jesus quotes the words of the prophet, he has come to the same realization in his teaching. He knows what Isaiah experienced, and he sees the same principle at work again: his preaching may save those that hear, but also it may condemn them. This interpretation agrees with Jesus' words at other times. "If I had not come and spoken unto them, they had not had sin: but now they have no excuse for their sin."<sup>1</sup> Paul, also, uses the same passage from Isaiah, when he realizes the Jews have closed their ears and eyes to his preaching.<sup>2</sup>

## 2. Quotations Supported by Mark, Matthew and Luke

### a. The Mustard Seed

Mark 4:32; Matthew 13:32; Luke 13:19; Daniel 4:9,12.

Aramaic - "And in its branches lodged the birds of heaven."

Sept. - "And in it the birds of the heaven built their nests".

Theodotion-"And in its branches the birds of heaven dwelt".

Mark - ". . and putteth forth great branches, so that the birds of heaven can lodge under its shelter."

Matthew - ". . so thatt he birds of heaven come and lodge in its branches."

Luke - ". . and the birds of heaven lodged in its branches."

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1 - John 15:22.

2 - Acts 28:26,27.





This quotation is an adoption of the figure of speech from the dream of Nebuchadnezzar, the citation coming from the Aramaic. The word "shelter" in Mark, comes from the preceding clause in Daniel. Although Matthew and Luke follow the idea of the quotation, Mark in accommodating it to the parable, comes nearer Jesus' meaning. The setting of the quotation in a series of parables in Matthew and Mark, is the same, but is probably not historical. In Luke, it is preceded by a miracle which suggests to him the ultimate success of Christ's cause. Therefore, his emphasis is on the large growth of the kingdom. Jesus' concern is not with future greatness, but rather with forecasted development in spite of the smallness of the beginning. He uses Old Testament language to illustrate his point, namely, to give courage to his little group of followers.

b. At the Temple Cleansing.

Mark 11:17; Matthew 21:13,14; Luke 19:46; Isaiah 56:7; Jeremiah 7:11.

Hebrew - "

Isaiah - "For my house a house of prayer shall be called for all the nations."

Jeremiah - "Has this house, in which my name is called, become in your eyes a den of robbers?"

Septuagint -

Isaiah - "For my house a house of prayer shall be called for all the nations."

Jeremiah - "Has this-my house- there where my name was called, become in your eyes a den of robbers?"



Mark - "And he said to them: Is it not written, that My house a house of prayer shall be called for all nations? But ye have made it a den of robbers."

Matthew- "And he saith to them: It is written - My house a house of prayer shall be called, but ye make it a den of robbers."

Luke - ". . saying to them: It is written - And my house shall be a house of prayer, - but ye have made it a den of robbers."

This citation is from the Septuagint, with abridgments and changes which made it applicable to that time. The phrase "for all the nations" found in the Mark passage alone, may have been added by Mark for the sake of completeness, or Matthew and Luke may have omitted it.

Jesus justifies his act by the use of his opponents' own weapon, the Scripture, but his interpretation is spiritual rather than ceremonial. Jesus combines Isaiah's words concerning the lofty purpose of the temple with Jeremiah's concerning the base perversion of that purpose. In Isaiah the stress is laid on the temple as the universal house of prayer; in Jeremiah, the emphasis is on the lack of moral character of those who have a superstitious and degrading trust in the temple. Jesus, finding this same superstitious reverence of the Jews for the temple and the same robbery by the traders, denounces them with practically the same words and spirit of Jeremiah. Both historically and ethically, Jesus' use of the prophetic words is most significant.



c. The Unworthy Husbandmen.

Mark 12:2; Matthew 21:33; Luke 20:9; Isaiah 5:1,2.

Hebrew - "My friend had a vineyard on a fertile hill, he digged it, and cleared it of stones, and planted it with choice vines, and built a tower in the midst of it, and also hewed out a vine-vat in it."

Sept. - "The beloved had a vineyard on a hill, in a fertile place, and I surrounded it with a hedge, and fenced it, and planted a sork vine, and built a tower in the midst of it, and hewed in it a place in front of the wine-press."

Mark - "A man planted a vineyard, and set a hedge about it and digged an under-vat, and built a tower."

Matthew - "(A man, who was an householder) planted a vineyard, and surrounded it with a hedge, and hewed a wine-vat in it, and built a tower."

Luke - "(A man) planted a vineyard."

Jesus used this quotation to introduce a prophetic allegory to teach a lesson. (Macfarland says on page 32 that Julicher thinks Jesus never used allegories and excluded this in its present form.) The whole parable is found in the following passages: Mark 12:1-10; Matthew 21:33-41; Luke 22:9-16; Isaiah 5:1-7. Since Jesus undoubtedly had the whole prophetic passage in mind, we need to consider the parable to understand the purpose of the quotation.

Isaiah gives the parable to show that although God had cared for the Israelites all through their history,





he would give them up to destruction, because of their moral worthlessness. Jesus facing the same corrupt condition, brings a similar truth to the leaders, showing them that their authority is at an end, and others will take their place. Matthew indicated in verse 43, that the kingdom of God, would be limited to the Gentiles, but for Jesus there was probably no limitation except to worthy recipients. Jesus, also does not make God the direct owner of the vineyard, but rather puts his illustration in every day language. While the form of the allegory is uncertain, since the Evangelists disagree, the application of the truth is definite. Without a doubt Jesus refers to the prophets as the servants and to himself as the son.

In considering the direct quotation we see a difference between the gospels, due to the freedom used in citing such passages, with Matthew giving the more detailed quotation with possibly an expansion, and Luke giving an abbreviation. Mark is probably the more original form, and the Septuagint is the source.

In Jesus' use of well known Scriptural language to introduce the allegory, he would immediately gain the attention of his opponents. Then, giving a perfectly free treatment to his illustration, he still reproduces Isaiah's main teaching, that God's favor will pass from unworthy to worthy recipients.





#### d. The Corner-Stone.

Mark 12:10,11; Matthew 21:42; Luke 20:17; Psalm 118:22,23.

Hebrew - "A stone which the builders rejected has become the head of the corner. From Jahweh was this: it is wonderful in our eyes."

Sept. - "A stone which the builders rejected; the same has become the head of the corner. From the Lord was this, and it is wonderful in our eyes."

Mark - "A stone which the builders rejected; the same has become the head of the corner. From the Lord was this, and it is wonderful in our eyes."

Matthew - "A stone which the builders rejected; the same has become the head of the corner. From the Lord was this, and it is wonderful in our eyes."

Luke - "The stone which the builders rejected,  
The same was made the head of the corner?"

Luke omits the second half of the passage. The setting in all three gospels is the same. After the teaching in the Parable of the Vineyard, Jesus continues with these words, that there may be no doubt of his meaning. In Matthew, Jesus included in the rejection, the whole nation and says the kingdom of God "shall be given to a nation bringing forth the fruits thereof."<sup>1</sup>

In the Psalm, which is post-Exilic, belonging to the second temple, it is Israel which is rejected by the nations, but is chosen by God to be his people, the bearer of his word, the corner-stone of his temple. In

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1 - Matthew 21:43.



this time of great distress, the Psalmist prophetically calls the people back to their hope in God's special protection of the nation. "Though applied specifically to Israel in the Psalm, the passage contains also the wider truth that God chooses his people where he will, without regard to men's judgment of them."<sup>1</sup>

In the gospels, Jesus turns this principle against the leaders of Israel; God will make him the corner-stone, whom they reject. Jesus is not predicting, but simply using the analogy from prophecy. His meaning must have been explicit to those Jewish scribes for his phrases were from their very dialect. The same Old Testament term, descriptive of Jesus, is used in Acts 4:11; Ephesians 2:20; and I Peter 2:7-9.

#### e. The Challenge to Scribal Interpretation

Mark 12:36,37; Matthew 22:43-45; Luke 20:42,43; Psalm 110:1.

Hebrew - "Yahwe said to my Lord, Sit on my right hand  
till I make thy enemies thy foot-stool (literally, the foot-stool of thy feet)."

Sept. - "Yahwe said to my Lord, Sit on my right hand  
till I make thy enemies thy foot-stool."

Mark - "The Lord said unto my Lord,  
Sit thou on my right hand,  
Till I put thine enemies underneath thy feet."

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1 - Toy, Quotations, p.57.



Matthew - "The Lord said unto my Lord,  
 Sit thou on my right hand,  
 Till I put thine enemies underneath thy feet."

Luke:- "Yahwe said to my Lord, Sit on my right hand  
 till I make thy enemies thy foot-stool.

The difference in the texts is in the phrase of Matthew and Mark "under thy feet", instead of as in the Hebrew, the Septuagint and Luke "the foot-stool of thy feet." It is either a free rendering or a recollection of Psalm 8:7, "Thou hast put all things under his feet."

In the time of Jesus, this Psalm was ascribed to David and was considered as Messianic. It is addressed to the king who is to sit at God's right hand until his enemies are conquered. Although later criticism has taught us that the Psalm belongs to a late period, probably the Maccabean, Jesus accepted the current views of his time on such questions. In relation to the truth Jesus wished to teach, however, this question of exegesis has no value. Some critics think that Jesus denied his Davidic descent in this passage. Such a belief is not necessary, since the Evangelists and other early writers did not consider it a denial.<sup>1</sup>

"In the gospels, Jesus, after having answered certain catch questions of the Pharisees and Sadducees, turns on them with this citation, and asks how, in this passage (assumed by them to be Messianic), David can

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1 - Toy, Quotations, p. 48.





call his own son (which they held the Messiah to be) Lord."<sup>1</sup> They were silenced, for they could not see how a son could be greater than his father. From them the Messiah would have to be less than David, but very much like him in power and glory. In this, J  sus suggested that the Messiah is greater than David, not in earthly power, but in the spiritual kingdom of God. It was a master-stroke for Jesus: by his use of this quotation, he replaced the popular theory of the Messiah with a spiritual conception.

#### f. The Divided Households

Mark 13:12; Matthew 10:35,36; 10:21; Luke 12:52,53; Micah 7:6.

Hebrew - "For son despiseth father, daughter is risen up against her mother, daughter-in-law against her mother-in-law; and the enemies of a man are the men of his house."

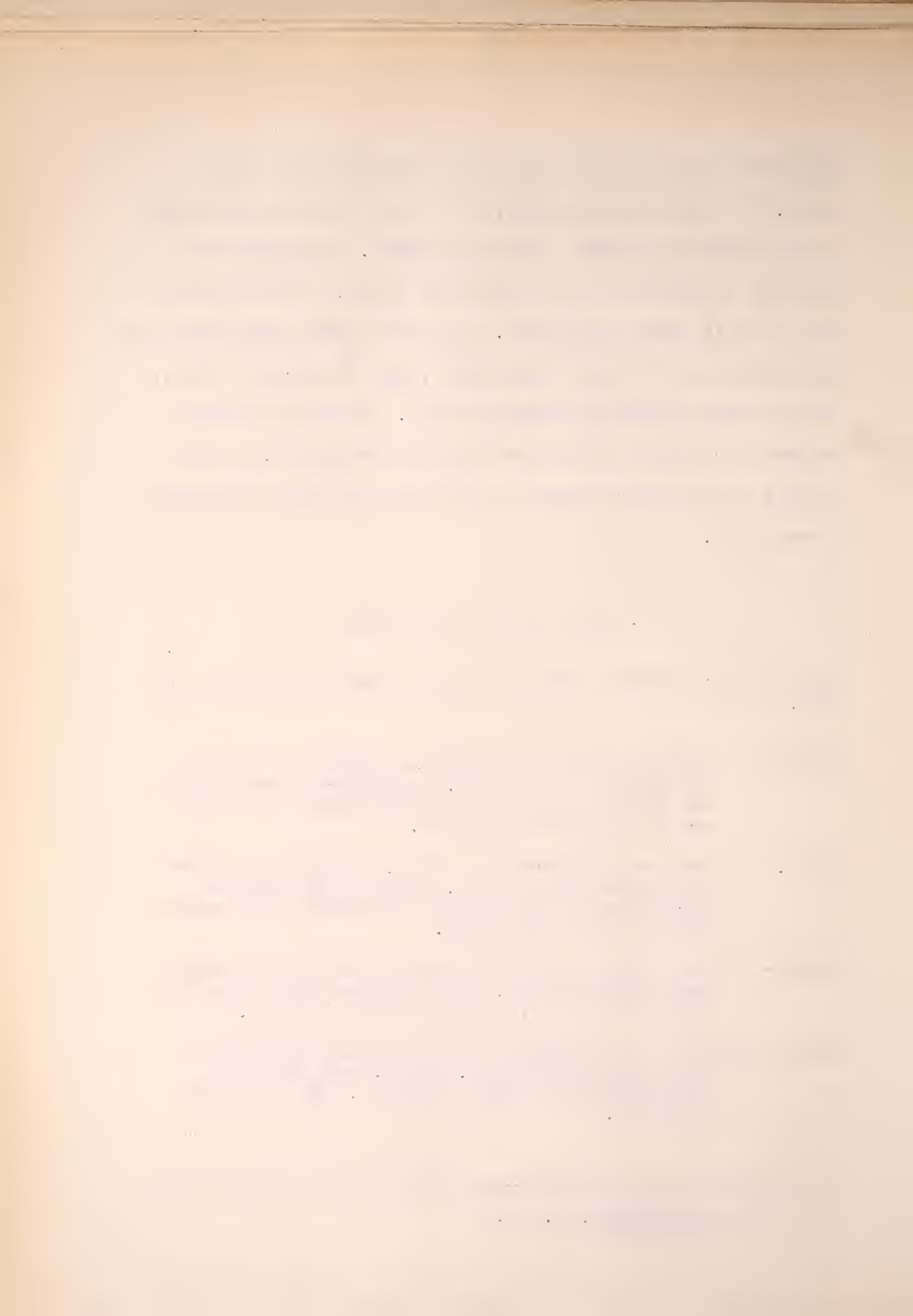
Sept. - "For son dishonoreth father, daughter is risen up against her mother, young bride against her mother-in-law; all the enemies of a man are those in his own house."

Mark - "And brother shall deliver up brother to death, and father, child, and children shall rise up against parents, and put them to death."

Matthew 10:21 - "And brother shall deliver up brother to death, and father, child, and children shall rise up against parents, and put them to death."

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1 - Toy, Quotations, p. 64.



Matthew 10:35,36 - "For I came to set a man at variance against his father, and daughter against her mother, and daughter-in-law against her mother-in-law: and a man's foes are they of his own household."

Luke - "For there shall be from henceforth five in one house, divided, three against two, and two against three. They shall be divided, father against son, and son against father; mother against daughter, and daughter against her mother; mother-in-law against her daughter-in-law and daughter-in-law against her mother-in-law."

The source of this quotation is the septuagint, with a free rendition. The passage in Mark, probably being the source, and the identical words in Matthew, are reminiscences of the prophetic language, while Luke and the other Matthew passage, although differing in form, are parallel.

In Micah, the prophet is describing the iniquities of the people in Jerusalem, which are bringing the nation to destruction. Commercial greed was practiced to such an extent as to break up families, and turn blood relations against each other. Jesus borrows this Old Testament language to describe the evils which will be the inevitable results of his preaching, simply adopting the prophetic language for his purpose.



### 3. Quotations Supported by Mark and Matthew

#### a. Jesus' Rebuke of Unreality in Worship

Mark 7:6,7; Matthew 15:8,9; Isaiah 29:13.

Hebrew - "And saith Adonai-Because this people draws near with its mouth and with its lips, they honor me, and its heart keeps far from me, and their fear of me is a commandment of men which they have learned."

Sept. - "And the Lord said-'This people draws near to me with its mouth and with their lips they honor me, but their heart they keep far from me; indeed, vainly they worhsip me, teaching ordinances of men and teachings."

Mark - "This people with the lips honor me, but their heart is far from me; but vainly they worship me, teaching as teachings ordinances of men."

Matthew - "With this people the lips honor me, but their heart is far from me; but vainly they worship me, teaching as teachings, ordinances of men."

The Septuagint is followed, excepting the omission of the clause "draws near to me with its mouth," and the transition of the words of the last part. "Possibly this second change is after the oral Aramaic version, which would give the words in the Hebrew order; or the whole quotation may be after the Aramaic, the latter following the Septuagint closely."<sup>1</sup>

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1 - Toy, Quotations, p. 43.





This passage in Isaiah is one of many in which the prophets denounce the people for their superficiality and outwardness of worship. As Assyria threatens them and they are prone to seek help from Egypt, Isaiah pleads with them to put their trust in Yahweh. But as the quotation says, they teach the ordinances of men and their hearts are far from Yahweh.

In the two gospels, Jesus introduces the quotation by an appeal to the words of the prophet as applicable to the Scribes and Pharisees and in answer to a criticism on their part. They have reproached his disciples for transgressing the Jewish traditions which they place above the spiritual commandments of God. But Jesus shows them how their reading of the letter of the law and the prophets, and the addition of their numerous traditions, blinds them to spiritual meaning of the Scriptures. They had not applied the words of Isaiah to themselves, but Jesus showed to them the likeness of the situation.

#### b. Sheep Shall be Scattered.

Mark 14:27; Matthew 26:31; Zechariah 13:7.

Hebrew - "Awake, O sword, against my shepherd, not against the man that is my fellow, saith Jahwe of Hosts; smite the shepherd and the sheep shall be scattered; and I will turn my hand against the little ones."





Vatican - "Smite ye the shepherds and draw out the sheep."  
Sept.

Alex. Vatican - "Smite thou the shepherd and the sheep of  
the flock shall be scattered."

Mark - "I will smite the shepherd and the sheep shall be  
scattered."

Matthew - "I will smite the shepherd and the sheep of the  
flock shall be scattered."

The Vatican Septuagint says that the sheep are to be saved; but the gospels follow the Aramaic rendering rather than this. Mark follows the Hebrew and gives the simplest form of citation. The Alexandrian Septuagint seems to follow Matthew, rather than the gospel citing the Alexandrian.

The meaning in Zechariah is that Yahweh tells the sword to smite the king that the people may go into a purifying exile. Toy says that there is no reference here, in the prophet's mind, to any future shepherd, however, "the introductory words 'for it is written', might indicate that the prophetic passage was regarded as Messianic."<sup>1</sup> Some critics, however, today consider it Messianic. Briggs proves this point of view by the use of the phrase, 'the man that is my fellow'.<sup>2</sup>

The parallelism for which Jesus uses the quotation, is the devastating and scattering effect of the

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1 - Toy, Quotations, p. 66.

2 - Briggs, Charles Augustus, Messianic Prophecy, p. 465.

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leaders' death on the people. The figure does not hold further than this, for Jesus and his disciples were not smitten as punishment for their sins as were the king and people of Judah. Gilbert suggests that Jesus stated this fact that his disciples might recall it and be encouraged, realizing that their fate was a part of the divine plan.<sup>1</sup> Jesus simply uses the prophetic language in which to clothe his statement.

#### 4. Quotations Supported by Mark Alone

##### a. A Doubtful Passage.

Mark 9:48; Isaiah 66:24.

Hebrew - "Their worm shall not die and their fire shall not be quenched."

Sept. - "Their worm shall not die and their fire shall not be quenched."

Mark - "Their worm dieth not, and the fire is not quenched."

Verses 44 and 46 of Mark are identical with verse 48, but are omitted in the best manuscripts. In Isaiah, there is a description of burning corpses, while in Mark, it is a presentation of the punishment of the next world.

Macfarland does not consider it a genuine saying of Jesus. He says "In view of the composite and

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1 - Gilbert, George Holly, Jesus and His Bible, p. 47.



secondary character of the section (9:42-49) in Mark; in view of the fact that we can see no reason why both Matthew and Luke should omit it from the original source if it were there; and in view of the many expansions of a similar kind which the second gospel reveals, we deem this as in all probability such an expansion.<sup>1</sup>

## 5. Quotations Supported by Matthew and Luke

### a. John the Baptist, an "Elijah"

Matthew 11:10; Luke 7:27; Malachi 3:1.

Hebrew - "Behold, I send my messenger and he shall prepare a way before me, and suddenly shall come into his temple the Lord, whom ye seek, and the messenger of the covenant whom ye delight in; behold he cometh, saith Jahwe of hosts."

Sept. - "Behold I send my messenger, and he shall examine the way before me . . . "

Matthew - "This is he, of whom it is written, Behold, I send my messenger before thy face, who shall prepare thy way before thee."

Luke - "This is he, of whom it is written, Behold, I send my messenger before thy face, Who shall prepare thy way before thee."

In Mark 1:2, we have this same quotation, except for the omission of the 'before thee'. Toy says that there are two possibilities for the source of this quotation. Were it derived from the Septuagint, the agree-

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1 - Macfarland, Jesus and the Prophets, pp. 62-63.





ment of the three evangelists in certain points of difference from the Hebrew and the Septuagint, would point to a traditional transformed Christian reading of the passage. On the other hand, it is more probably derived from an Aramaic Synagogue reading. "The Messianic interpretation might easily lead to a Messianic form; the Synagogue version would make the passage an address to the Messiah, changing the pronouns accordingly, and inserting 'before thy face' after 'messenger' for distinctness of reference; and the synoptics, all closely connected with Palestine, would adopt this version."<sup>1</sup> "Luke 1:76 is a free combination of Malachi 3:1 and Isaiah 40:3 after the Septuagint."<sup>2</sup>

The writer of Malachi has been reproving the disobedient Israel and insisting that Yahweh will come with judgment. But before the "Day of the Lord", a messenger will come to prepare his way, after the manner of oriental rulers. The messenger is not described, but his work will be like that of Elijah, to establish God's covenant with his people. In the time of Jesus, this prediction of Malachi, took on a personal Messianic sense, therefore the change of the "me" of the Septuagint to the "them" of the gospels. In spite of this change, the spirit of the prediction, although in a form not expected by the prophet, is preserved. Jesus declares the real fulfilment,

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1 - Toy, Quotations, p. 32.

2 - Ibid, p. 32.



while he denies the literal view of fulfilment. The words of Malachi on the life of Jesus, become an appropriate description of John.

## 6. Quotation Supported by Matthew Only

### a. Mercy; Not Sacrifice

Matthew 9:13; 12:7; Hosea 6:6

Hebrew - "For (inward) love I desire and not (external) sacrifice; and knowledge of God more than (or, rather than) burnt-offerings."

Sept. - "Therefore mercy I desire rather than sacrifice and knowledge of God rather than burnt-offerings."

Matthew - "But go and learn what this signifies, - I desire mercy and not sacrifice."

Matthew - "But if ye had known what this meaneth, I desire mercy and not sacrifice, ye would not have condemned the guiltless."

Matthew probably followed an Aramaic rendering. If this is a genuine saying of Jesus, it is peculiar that neither Mark nor Luke gives it. Also in both the ninth and twelfth chapters, the quotation seems to break the line of thought. However, even though Matthew has inserted the words dogmatically, as is true of a large portion of the first gospel, it is quite possible that Jesus gave the quotation. The best argument for it is that the words are in absolute agreement with his teaching. Jesus



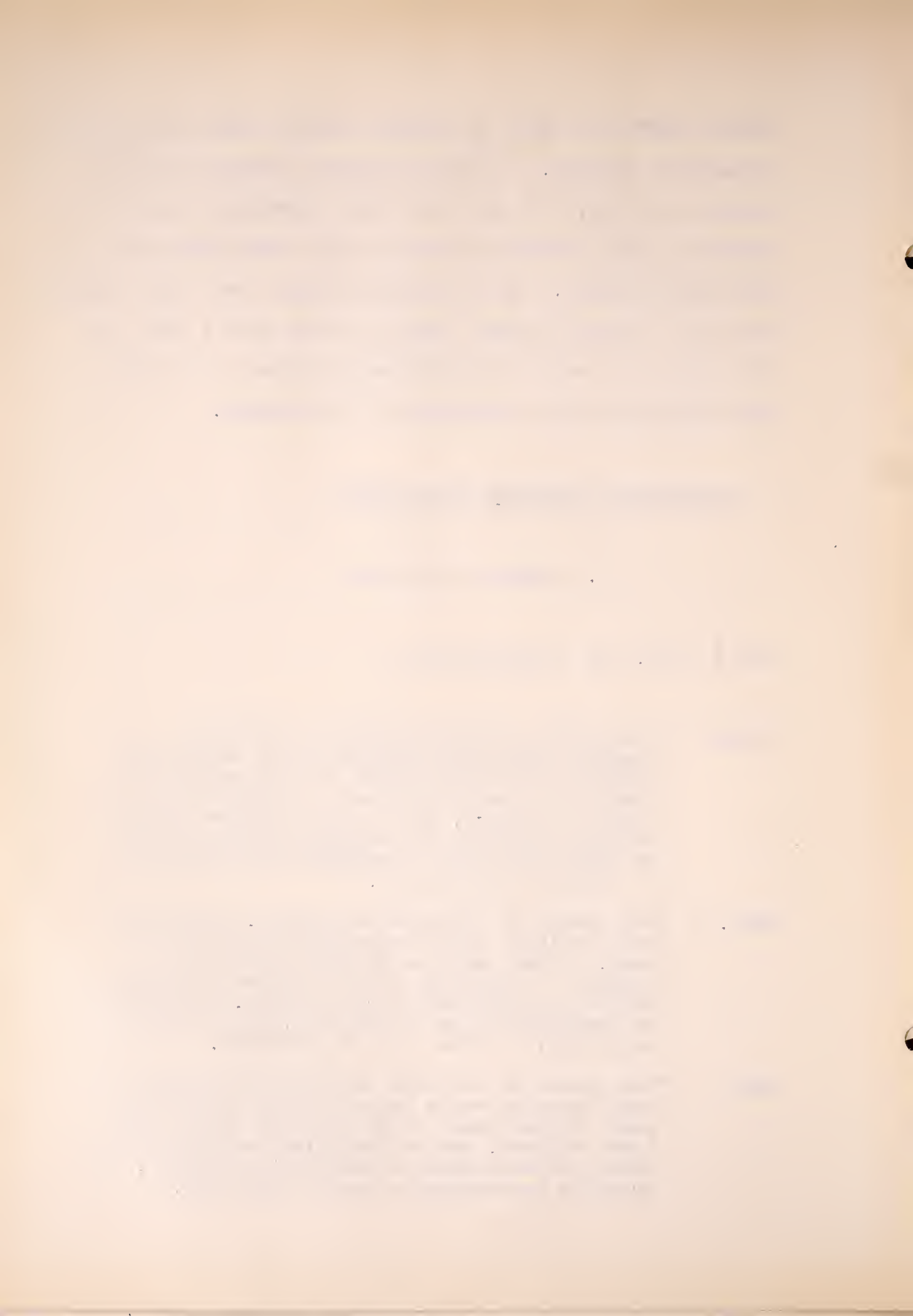
always taught the value of ethical living versus the formal ritualistic service. He was in perfect harmony with the prophets as they, over and over again insisted that God desired a right attitude of heart rather than sacrifice and burnt-offering. It is a natural thing that Jesus should use these identical words, since he would find a need for them among the scribes and Pharisees similar to the time when they were first proclaimed by the prophet.

## 7. Quotations Supported by Luke Only

### a. Sermon at Nazareth

Luke 4:18, 19; Isaiah 61:1,2.

- Hebrew - "The spirit of the Lord Jahwe is upon me, because Jahwe hath anointed me to bring good-tidings to the afflicted; he hath sent me to bind up the broken-hearted, to proclaim to the captives release, and to the prisoners deliverance (opening); to proclaim a year of grace of Jahwe and a day of vengeance for our God; to comfort all mourners."
- Sept. - "The spirit of the Lord is upon me, because he hath anointed me to announce good news to the poor, he hath sent me to heal the broken-hearted, to proclaim to the captives release, and to the blind recovery of sight, to announce an acceptable year of the Lord, and a day of requiting; to cheer all the mourners."
- Luke - "The spirit of the Lord is upon me, because he hath anointed me to announce good news to the poor, he hath sent me to proclaim to the captives release, and to the blind recovery of sight, to send away at liberty the crushed, to proclaim an acceptable year of the Lord."





With the exception of a few words, the Septuagint follows the Hebrew. The Septuagint translates the Hebrew ideas, opening of a prison as the opening of eyes, and (prison) bound as the idea of blindness. Luke follows the Septuagint with two exceptions; his term for the second "proclaim" is different; and he inserts "to release the crushed" and omits "to heal the broken-hearted." Toy thinks that these changes were due to errors by a Greek copyist of the Septuagint or the Gospel.<sup>1</sup>

When Jesus rose to take part in the Synagogue Service in Nazareth, the Hebrew text was probably read and translated into the Aramaic. The reference infers that Jesus read, but Toy says that although there was no improbability that Jesus could read Hebrew, yet it is possible that he only gave the explanation after the reading.<sup>2</sup> Paul and Barnabas in the Synagogue at Antioch, were asked to speak after the reading of the Scripture. This visit to Nazareth may be the same as that of Matthew 13:53-58; Mark 6:1-6 and John 4, but they contain no agreement on when it took place. "Matthew, Luke and John place it earlier than Mark. It would seem as though Mark put it too late and Luke certainly too early."<sup>3</sup> Luke uses the incident as an introduction to the Galilean ministry.

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1 - Toy, Quotations, p. 79.

2 - Ibid.

3 - Macfarland, Jesus and the Prophets, p. 76.





The quotation, as read, omits the last clause "a day of vengeance for our God." According to the explanation of this passage by Macfarland, this is significant. He says that if the quotation is read with the verses which compose its setting, including its commentary in verses 25-27, the purpose of Jesus will be seen as an announcement of Universalism, rather than as commonly accepted, his Messiahship. Briggs thinks that it is a definite announcement of his Messiahship.<sup>1</sup> Gilbert does not accept it as authentic, since he considers it such an announcement.<sup>2</sup> However, Wendt says that it does not belong in this setting, but probably is a genuine saying of Jesus, with which Macfarland agrees.<sup>3</sup> He says that the words of Jesus including verses 18 and 19, were the words concerning the grace of God, rather than the gracious words of Jesus, at which they marvelled. The substance of the message and revelation of Jesus is in verse 21, "today hath this Scripture been fulfilled in your ears." Jesus continues in verses 25-27 with an announcement of universalism with illustrations from the Old Testament of the universality of God's grace. For this, Jesus is cast out of the city. Therefore we have not, primarily, an announcement concerning his own person, although as Jesus would be the instrument for the bringing in of the new kingdom, that would be included.

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- 1 - Briggs, Charles Augustus, The Messiah of the Gospels, p. 237.  
 2 - Gilbert, George Holly, Jesus and His Bible, p. 75.  
 3 - Macfarland, Jesus and the Prophets, p. 80.



Another proof of this is in the consideration of the Old Testament quotation as not referring to a personal Messiah. Again there is difference of opinion here. Briggs, Driver and others believe it to mean the "servant of Jahwe," while Macfarland basis his argument with Ewald, Dillman and Kruger on the belief that the prophet was referring to himself. G.A. Smith thinks that it is probable that the prophet is more anxious to place before us the whole range and ideal of the prophetic gift, than to make clear in whom this ideal is realized.<sup>1</sup> In all probability, this was the interpretation of Jesus. Deutero-Isaiah tells the exiles in Babylon that God has sent him to announce their release from captivity and their restoration to Judah. Christ uses these words in a spiritual sense, descriptive of God's purpose and his own mission to free man from sin.

#### b. Reckoned with Transgressors

Luke 22:37; Isaiah 53:12.

Sept. - "He was reckoned with transgressors."

Luke  
Hebrew/- "He was reckoned with transgressors."

"Luke employs the Greek terms of the Septuagint, but follows the sense of the Aramaic version, which

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1 - Smith, George Adams, The Book of Isaiah, Vol.II, p. 436.



gave the hebrew, word for word."<sup>1</sup>

Those scholars, including Briggs, who believe the "suffering servant" passages of Deutero-Isaiah refer to an individual, would consider this quotation, as the preceding one, a messianic passage in both the Old and the New Testaments. The balance of opinion today, however, believes the "suffering servant" to be the righteous remnant of Israel, who were treated by their enemies as malefactors. Jesus applies these words to himself as the "realization of this whole prophetic picture of the misunderstood rejected, suffering servant of God."<sup>2</sup> Macfarland thinks, however, that this was not Jesus' main concern, but rather the analogy between the servant and the disciples; if they reckon him with the transgressors, so also will his followers be considered. The quotation, explained in this way, would be merely a borrowed figure. This is probably the real meaning of Jesus, but it may or may not have been the idea which the Evangelist meant to convey.

## 8. Quotations Supported by John Alone

### a. God the Teacher

John 6:45; Isaiah 54:13.

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1 - Toy, Quotations, p. 80.

2 - Ibid, p. 81.





Hebrew - "And all thy sons shall be disciples of Yahwee."

Sept. - "And all thy sons (I will cause to be) taught of God."

John - "And they shall all be taught of God."

The Septuagint renders the Hebrew, except that it has "God" instead of "the Lord" and it connects this with what goes before, while the Hebrew begins a new sentence. John evidently follows the Septuagint, but so freely as indicated by his reference to the prophets, that he gets a closer similarity to the Hebrew. It is a quotation of the substance of prophetic teaching. The fact that it is not literal, would lead to belief in its authenticity, for John would seek for a quotation with literal possibilities, while Jesus would seek for spiritual affinity such as this.

Isaiah is describing the ideal Israel when all men will be in such close spiritual union with God, that they will not need to be taught of men. Jesus applies the words to the kingdom of God which he is proclaiming and concludes that "to him, as the sent of God, would come all those whom the Father had taught."<sup>1</sup> The essence of the thought, in the prophet and in John, is that spiritual knowledge is received by inward divine enlightenment.<sup>1</sup>

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1 - Toy, Quotations, p. 84.



## b. Rivers of Living Water

John 7:38.

John - "He that believeth on me, as the Scripture saith, from within him shall flow rivers of living water."

Toy<sup>1</sup> says "no perfectly satisfactory account of the origin of this quotation has yet been given," but he suggests two possibilities. It might be a free rendering of Isaiah 58:11, "Thou shall be . . . like a spring of water whose waters fail not," if the opening words of the quotation are included. Here the prophet describes constant prosperity for those who trust in God. If the quotation includes only the last clause, it might come from Proverbs 18:4, "The word in a man's heart is deep water, and a river springs forth and a fountain of life," according to the Septuagint rendering. Here the word in the man's heart becomes a source of life. John might render "a river springs forth, and a fountain of life" into "rivers of life flow." "Out of his belly" is the same as out of the man's heart. Jesus would mean that those who came, through him into spiritual union with God, might have an inwardness and independence of spiritual life.

Macfarland says that he is inclined to agree with Stevens in "The Johannine Theology", when he says

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1 - Toy, Quotations, p. 85,86.



"the preferable view is that the general import of Scripture respecting the fullness of blessing in the Messianic age is here indicated, in view, especially of such passages as employ the figure of a stream or spring in describing that blessing."<sup>1</sup>

The only conclusion to which we can come, is that the quotation is a free rendering of the language of Scripture in the teaching of a truth.

#### c. A Skillful Defence

John 10:34; Psalm 82:6

Hebrew and - "I said, Ye are gods, and all of you sons  
Sept. - of the Most High."

John - "Jesus answered them, Is it not written  
in your law, I said, Ye are gods?"

The quotation in John is the same as the Septuagint. The words in this Psalm are addressed to the unjust judges of Israel, who do not live up to their exalted official position. As representatives of God, they are called gods.

When the Jews accuse Jesus of blasphemy, for speaking of God as his Father, he turns their own weapon on them referring them to this passage "Ye are gods" in their law. If then the Scripture, which could not be

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1 - Macfarland, Jesus and the Prophets, p. 98.





broken, called those men gods, because they represented God, how much more should Jesus call himself the son of God, who sent him into this world? Jesus did not assume that he was God or claim any relationship to God, which would distinguish him from his disciples.

d. Lifted his Heel Against Me

John 13:18; Psalm 41:10 (9).

Hebrew and Sept. - "Even my familiar friend (the man of my peace) whom I trusted, eater of my bread, hath set his heel against me."

John - "But that the Scripture may be fulfilled, He that eateth my bread (or, eats bread with me) hath lifted up his heel against me."

The citation in John is a free rendering of the Septuagint, which in turn is an exact rendering of the Hebrew. The authorship and occasion of the Psalm cannot be definitely determined. It may have reference to a suffering individual, against whom an intimate friend has turned. Macfarland says that the sufferer is Israel and Edom is, perhaps, the familiar friend.<sup>1</sup> Although it is not personally Messianic, it is regarded so by Jesus as he applies the words to the treachery of Judas, according to the gospel of John. Possibly the first clause of

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1 - Macfarland, Jesus and the Prophets, p. 103.





the Psalm "in whom I trusted" is intentionally omitted to avoid the suggestion that Jesus was deceived in Judas.

There are reasons for considering this passage an interpolation. It interrupts the trend of the discourse, and looks like an insertion. There is nothing in the Synoptics which in any way agrees with the thought expressed. It is a form of the use of prophecy, quite different from the method of Jesus as we have seen it in the preceding quotations. Jesus finds in prophecy a spiritual truth by which he may emphasize or clarify his teaching. There is no spiritual significance in this mechanical citation, connecting the individual in the Psalm with Jesus. The setting of the Psalm citation has a revengeful spirit and is in no way applicable to Jesus. Without going into the exegesis of the passage, we will consider it an interpolation, since we are considering the gospel of John only so far as it supplements and harmonizes with the spiritual content of the synoptics.

#### e. Hated Me Without a Cause

John 15:25; Psalm 69:5 (4)

Hebrew - "More than the hairs of my head are they that hate me without cause."

Sept. - ". . . . they that hate me undeservedly (or, without cause) . . . ."

John - "But in order that the word which is written in their law should be fulfilled, that, they hated me without a cause."



John probably follows the Septuagint, which agrees literally with the Hebrew. The expression "they that hate me without a cause" also occurs in Psalm 35:19 and in the same sense, referring to the writer's enemies. If Jesus used these words, he would have been simply adopting a scriptural phrase, which equally applied to his enemies, for the setting in the Psalm, in neither case, would apply to him. But since the quotation is introduced with "in order that the word which is written in their law should be fulfilled," we see the connection was more definite; therefore Weiss<sup>1</sup> thinks that the Evangelist put it in the mouth of Jesus, as proof of his Messiahship.

Like the quotation in John 13:18, the passage breaks the connection of Jesus' words in verses 24 and 26 and would appear to be a parenthetical insertion. For these reasons, it seems more probable that the quotation belongs to the author rather than to Jesus.

#### D. Conclusions

##### 1. Gospel and Old Testament sources

We have discussed nineteen quotations of Jesus from the prophets and Psalms. Table 1 shows the distribution in the gospels of these citations.

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1 - Weiss, Biblical Theology of the New Testament, vol. II, p. 395.



Of these there are:

8 quotations in Matthew and Luke  
 10 quotations in Luke  
 11 quotations in Matthew  
 9 quotations in Mark

On the basis of indication only, Macfarland says that nine of these citations come from the Mark source, one only from the Logia, one only peculiar to Matthew and two from a Lukan source.<sup>1</sup> Since the quotations have a definite historical setting, we would expect such a distribution, the majority coming from the Mark source.

From Table IV at the end of the chapter, it will be seen that most of the quotations come from the Septuagint, with only a few from the Aramaic.

From Table II, it will be seen that there is a notable agreement of the quotations in the gospels. On the other hand, there are enough instances of textual disagreement, including the presentations of the evangelists, to show a certain lack of accuracy and an undeniable freedom in rendition. Table III gives some of these differences.

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1 - Macfarland, Jesus and the Prophets, p. 113.





TABLE I.

Showing Distribution of Quotations in Gospels.

Containing marks of editorial addition --	Mark 9:48	
	John 13:18	
	John 15:25	3
No traceable source-----	John 7:38 -	1
		<hr/> 4
Genuine utterances in:		
All four gospels --	1	
The Synoptics -----	6	
Mark & Matthew-----	2	
Matthew & Luke-----	1	
Matthew alone-----	1	
Luke alone -----	2	
John alone -----	2	15
		<hr/>

TABLE II.

Showing Agreement in Gospel Renderings.

Entire textual agreement ----	Mark 7:6,7; Matthew 15:8,9.
Practical agreement ----	Mark 12:36,37; Matthew 22:44; Luke 20:42.
Longer form in Matthew with shorter form in Luke ----	
	Mark 4:12; Matthew 13:14,15; Luke 8:10.
	Mark 12:1; Matthew 21:33; Luke 20:9.
Mark and Matthew agree, Luke has shorter form ----	
	Mark 12:10,11; Matthew 21:42; Luke 20:17.
Matthew longer form than Mark, Luke abridges ----	
	Mark 11:17; Matthew 21:13,14; Luke 19:46.
Matthew and Mark agree, Luke has longer form ----	
	Mark 13:12; Matthew 10:21; Luke 12:53.
Synoptics supported by John ----	
	Mark 4:13 and parallels; John 9:39.



TABLE III.

Showing Disagreement in Gospel Renderings.

On the application of Jesus' illustration to the prophets:  
Mark 12:1f; Matthew 21:33f; Luke 20:9f.

On Jesus' purpose of teaching:  
Mark 12:36; Matthew 22:44; Luke 20:42.

Luke refers saying to meaning of the parable, Matthew to method of teaching, Mark is ambiguous:  
Mark 4:12; Matthew 13:14,15; Luke 8:10.

Mark and Matthew represent address to the people, Luke to the leaders:  
Mark 12:1; Matthew 21:33; Luke 20:9.

On immediate occasion and introduction:  
Mark 12:36; Matthew 22:44; Luke 20:42.

On formulae of introduction:  
Mark 12:10,11; Matthew 21:42; Luke 22:17.

In representation because of differing conceptions:  
Mark 4:32; Matthew 13:32; Luke 13:19.

2. Gospel Renderings

Mark generally cites from the Septuagint. His citations often agree with those of Matthew, but on the whole are less literal. Mark 9:48 is the only passage peculiar to the gospel.

We find that Matthew has the tendency of giving his own form to the quotations. The only quotation he alone cites is inserted in the wrong connection. In 13:14,15, there is evidence of a verbal change in order to soften a "hard saying", and an expansion to bring out



the idea of fulfilment. On the whole, Matthew cites more fully than the others. His citations are generally from an Aramaic version.

One of Luke's two peculiar quotations is especially significant. "The passage 4:18,19 is either to be traced to his independent historical source; or else its substance is to be considered as sayings from his Logia for which he attempted to find a suitable setting."<sup>1</sup> His quotations are decidedly from the Septuagint.

Always, also, using the Septuagint, John deals freely with the Old Testament. He does not care for verbal exactness, but only for the substance. He resembles Matthew in his interest in the literal view of fulfilment.

### 3. Satisfactory View of Jesus' Purpose.

In spite of the fact that there is evidence of a certain freedom of quotation based on the evangelists' attitude toward and familiarity with the Scripture, their use of rabbinical exegesis and their inclination toward Messianic Scripture interpretation, there is a remarkable general agreement of quotations with the versions which were familiar to the writers. There is no evidence of intentional alteration of the sense of the Scriptures,

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1 - Macfarland, Jesus and the Prophets, p. 118.



the changes, only being made to bring out the meaning into stronger relief. As illustration of their fidelity to history, is the fact that although Matthew has a strong inclination toward Messianic interpretation, he gives only one quotation peculiar to his gospel. The evangelists are conscientious and zealous in the performance of their task of interpretation. For this reason, we are able, by a comparison of the records, to obtain a faithful picture of the method and purpose of Jesus as he cites his scripture.

As seen in Table Iv, at the close of the chapter, Jesus found a definite similarity in the conditions surrounding him, to that of the prophets' experience. In this likeness of situation, the prophetic words, which his hearers revere, emphasize and clarify Jesus' teachings.

#### 4. Use of Phrases, Terms and Language

While the number of explicit direct quotations is much less than we would have anticipated, besides these, there are many sayings and teachings of Jesus, which show a certain historical and literary dependence on prophetic events and sayings. The prophetic language or event seems to suggest to him the form of his teaching, the language in which it is expressed, or in some cases,





the truth itself."<sup>1</sup> In order simply to illustrate this dependence, we will give several examples from among those Macfarland suggests. Two phrases, "the son of man" and "the kingdom of God", adopted by Jesus, and also the apocalyptic discourses, we will consider later.

"Go rather to the lost sheep of the House of Israel,"<sup>2</sup> shows a linguistic analogy adopted from "I have gone astray like a lost sheep"<sup>3</sup>; "All we like sheep have gone astray"<sup>4</sup> and "My people hath been lost sheep."<sup>5</sup>

The language of Matthew 13:43 and Daniel 12:3 is very similar.

Matthew: "Then shall the righteous shine forth as the sun in the kingdom of their Father.

Daniel: "And they that are wise, shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

There is a reminiscence from Isaiah 14:13-15 in Matthew 11:23 and Luke 10:15.

Matthew: "And thou, Capernaum, shall thou be exalted unto heaven? unto Hades shalt thou go (be brought) down."

Isaiah: "And thou saidst in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God; and I will sit upon the mount of the congregation, in the uttermost parts of the north; I will ascend above the heights of the clouds; I will make myself like the Most High."

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1 - Macfarland, Jesus and the Prophets, p. 129.

2 - Matthew 10:6

4.- Isaiah 53:6.

3 - Psalm 119:176

5 - Jeremiah 1:6.



The borrowing of a figure of speech is seen in Luke 20:18, "Every one that falleth on that stone, shall be broken to pieces; but on whomsoever it shall fall, it will scatter him like chaff."

Isaiah 8:14,15: "And he shall be for a Sanctuary; and for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many shall stumble thereon, and fall, and be broken, and be snared, and be taken."

Jesus' words in Luke 4:24b: "No prophet is acceptable in his own country", is an application of Jeremiah's proverb in Jeremiah 11:21.

A similarity of teaching is seen in Matthew 23:12 and Ezekiel 21:26.

Matthew: "Whosoever shall exalt himself, shall be humbled; and whosoever shall humble himself, shall be exalted."

Ezekiel: "Exalt that which is low, and abase that which is high."

The teaching of Jesus concerning the requirement for God's gift in Luke 11:9 was probably suggested by Jeremiah 29:13.

Luke: "Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you."

Jeremiah: "And ye shall seek me, and find me, when ye shall seek for me with all your heart."



The teaching concerning the unchangeableness and everlasting quality of truth, have parallels in Luke 21:33 and Psalm 102:26, Isaiah 51:6, Psalm 119:89 and Isaiah 40:8.

Luke: "Heaven and earth shall pass away; but my words shall not pass away."

Isaiah: "The grass withereth, the flower fadeth; but the word of our God shall stand forever."

In Luke 11:47-52, Jesus gives an historical reference to the treatment of the prophets, and in Matthew 12:41 to the preaching of the prophet Jonah.

There are many instances where Jesus used prophetic language for descriptions as: Matthew 21:28, describing his own work; from Isaiah 53:10-12, and Luke 16:24, describing the sufferings of the lost, from Zechariah 14:12 and Isaiah 66:24.

A few of the well-known phrases are as follows:

Matthew 6:9b -- Hallowed be Thy name -----Isaiah 29:23.

Luke 12:32 -- His disciples as little flock--Isaiah 40:11.

Luke 12:32 -- Fear not ----- Isaiah 44:2 and Isaiah 41:14.

Luke 15:4 -- The lost, spoken of as "sheep"--Ezekiel 34:1-16  
Isaiah 40:11.

Luke 22:31 -- To sift ----- Amos 9:9.

John 10:11-17 -- Good shepherd and the sheep - Isaiah 40:11  
Ezekiel 34:12; 34:23.

John 15 -- The vine, with God as husbandman - Isaiah 15.

John 15:1 -- True vine----- Jeremiah 2:21.





In the Beatitudes, there is a notable use of prophetic language -- Matthew 5:3-10; Luke 6:20-22.

Matthew 5:3; Luke 6:20 - "Happy are the poor in spirit." This is a summing up of several passages, such as Isaiah 29:19; 61:1; 66:2; Psalm 69:33 (Authorized Version 32).

Matthew 5:4 - "Happy are they that mourn, for they shall be comforted."

Luke 6:21 - "Happy are ye that weep now, for ye shall laugh."

The prophet in Isaiah 61:1-3 is told to "comfort all that mourn. Their mourning must have had a certain degree of spiritual background, for the end of the comforting is that they may be "oaks of righteousness." Jesus gives a distinctly spiritual cast to mourning. Luke gives a freer rendering than Matthew.

Matthew 5:5 - "Happy are the meek, for they shall inherit the land."

Psalm 37:11 - "The meek shall inherit the land."

The Israelites hoped to inherit the land of Canaan, but Jesus must have been referring the spiritual kingdom of God.

Matthew 5:6 - "Happy are they that hunger and thirst after righteousness, for they shall be filled."

Luke 6:21 - "Happy are ye that hunger now, for ye shall be filled."



Isaiah 55: - "Ho, every one that thirsteth, ...come, buy and eat; ...hear, and your soul shall live, and I will make an everlasting covenant with you:... let the wicked forsake his way."

This is a general reference, but again shows Jesus'spiritual interpretation of prophetic words.

Matthew 5:7: "Happy are the merciful, for they shall obtain mercy."

Psalms 18:26 - "With the merciful thou wilt show thyself merciful."

Proverbs 11:17 - "The kind (merciful) man benefits himself."

The thought rather than the words of these passages is similar.

Matthew 5:8 - "Happy are the pure in heart, for they shall see God."

Psalms 24:3-5 - "Who shall ascend into the hill of Jahwe? and who shall stand in his holy place? He that hath clean hands and a pure heart: ...."

This shows a similar thought, as does also Psalm 15.

Matthew 5:9 - "Happy are the peacemakers, for they shall be called sons of God."

This is a generalization from such passages as, Psalm 75: 3,7; 85:11; Isaiah 32:17; Proverbs 12:20.

Matthew 5:10 - "Happy are they that have been persecuted for righteousness' sake."



Luke 6:22 gives a freer rendering.

This is a general inference possibly from Daniel 7:25-27, where the saints of God, after having been persecuted, receive the kingdom of God.

We will consider just one more passage, which shows that Jesus' knowledge of prophetic words was so inherent that he reproduced them spontaneously and even unconsciously. This is the cry on the cross.

Matthew 27:46; Mark 15:34; Psalm 22:2 (1).

Hebrew - "My God, my God, why hast thou forsaken me?"

The Targum, Matthew and Mark are identical with the Hebrew.

Sept. - "O God, my God, attend to me; why hast thou forsaken me?"

"It is the words of an Aramaic version (Targum) that Jesus here uses; they are nearly identical with the rendering in the existing Targum on the Psalms, which, however, is late."<sup>1</sup> Matthew and Mark, in rendering the Greek, agree fairly with the Septuagint.

Some writers exclude this passage as an interpolation by the evangelist as a proof of prophecy fulfillment, along with other portions of the accounts of the last days of Jesus. While these critics may be right, yet we find there is little perversion of Jesus' actual



sayings. This saying, it would seem, they would be more likely to leave out rather than interpolate, since it seeks to be an admission of God's desertion. We could scarcely believe that Jesus deliberately chose these words for a Messianic purpose at this time of agony on the cross. Their genuineness would rest on the thought that the words came as a natural and spontaneous out-let of suffering from One who used Scriptural language as his own.





TABLE IV.

Showing an Analysis of the 19 Direct Quotations

No.	Subject	Gospel Ref.	Prophetic Ref.	Probable O.T.Source.	Original N.T.text	Occasion or purpose of using
1.a.	Fate of prophetic teaching.	Mark 4:12; Matt.13:14,15; Luke 8:10; John 9:39.	Isa. 6:9,10.	Septuagint	Matthew	Similarity of situation and teaching.
2.a.	The Mustard Seed	Mark 4:32; Matt.13:32. Luke 13:19	Daniel 4:9.	Aramaic	Mark	Use of figure of speech for illustration.
2.b.	At the temple cleansing.	Mark 11:17; Matt.21:13,14; Luke 19:46.	Isa. 56:7 Jer. 7:11.	Septuagint	Matthew and Luke	Similarity of situation and teaching.
2.c.	The Unworthy Husbandmen.	Mark 12:2; Matt.21:33; Luke 20:9.	Isa. 5:1,2.	Septuagint	Mark	Adaptation of allegory, similarity of occasion and truth.
2.d.	The Corner Stone -	Mark 12:10,11; Matt. 21:42; Luke 20:17	Psa.118:22,23.	Septuagint	Mark	Use of analogy. Principle applied to himself.
2.e.	The Challenge to Scribal interpretation.	Mark 12:36,37; Matt.22:43-45; Luke 20:42,43.	Psa. 110:1	Septuagint	Mark	Teaches a truth by use of a question. (Messianic)
2.f.	The Divided Households	Mark 13:12; Matt.10:35,36; Matt.10:21; Luke 12:52,53.	Micah 7:6	Septuagint freely rendered	Mark	Reminiscence of prophetic language.
3.a.	Jesus' Rebuke of Un- reality in worship.	Mark 7:6,7; Matt.15:8,9.	Isa. 29:13	Septuagint or Aramaic	Mark	Similarity of condition and teaching.
3.b.	Sheep shall be Scattered.	Mark 14:27; Matt.26:31.	Zech. 13:7.	Septuagint or Aramaic Synagogue?	Matthew	Reinterprets prophecy for them.
4.a.	Doubtful passage -	Mark 9:48		Aramaic -	Each, fragmentary	Use of O.T. description.
5.a.	John the Baptist an "Elijah"	Matt.11:10; Luke 7:27 -	Mal. 3:1.	Aramaic	Matthew only -	Similarity of situation and teaching.
6.a.	Mercy, not Sacrifice	Matt. 9:13; 12:7	Hosea 6:6	Septuagint	Luke only	Use of prophetic words as description of self.
7.a.	The Sermon at Nazareth.	Luke 4:18,19	Isa. 61:1,2	Septuagint terms	Luke only	Borrowed figure of speech.
7.b.	Reckoned with Trans- gressors -	Luke 22:37	Isa. 53:12	Aramaic sense Septuagint	John only	Use of prophetic words to state truth.
8.a.	God, the Teacher -	John 6:45	Isa. 54:13	free citation	John only	Use of language to teach a truth.
8.b.	Rivers of Living water.	John 7:38	Unknown	Septuagint	John only	Use of Scripture to defend self.
8.c.	A Skillful Defence	John 10:34	Psa. 82:6	Septuagint	John only	Mechanical literalism (interpolation)
8.d.	Lifted his Heel against me	John 13:18	Psa. 41:10	free rendering	John only	Adopting Scriptural phrase (interpolation)
8.e.	Hated me without a cause.	John 15:25	Psa. 69:5.	Septuagint	John only	



PART III.

JESUS' USE AND INTERPRETATION OF PROPHECY.

CHAPTER I.

TEACHINGS OF JESUS WITH RELATION TO THE OLD TESTAMENT.



## CHAPTER I.

### TEACHINGS OF JESUS WITH RELATION TO THE OLD TESTAMENT

#### A. Root of Jesus' Teachings

"If we take all the main lines of thought which we find in the gospel teaching, it will become apparent that it has its root and starting point in the Old Testament, not as interpreted conventionally, but as Jesus would read it."<sup>1</sup> Even as the leaf and flower growing from the earthy root, becomes an individual different in appearance, so the teachings of Jesus evolve from the prophetic roots into a spirituality unique in its form. As we critically examine these teachings in their entire setting of present and past history, we will recognize both the root and the flower, the dependence upon prophetic teaching, and the spiritual development beyond.

#### B. Kingdom of God

In a general view of the teachings of Jesus, there are three main subjects which contain the important features: the kingdom of God, the fatherhood of God, and the commandment of love. As we study the message of

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1 - Headlam, Arthur C, op. cit., p. 131.





Jesus under these principal headings, we will aim to understand how largely the contribution of Jesus grew out of his heritage.

In the first chapter of the Gospel of Mark, are the words, "Now after John was delivered up, Jesus came into Galilee, preaching the gospel of God, and saying, the time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel." It is thus as a preacher of the kingdom that Jesus began his public career. But what was his conception of the kingdom of God? To what extent did he follow the prophets or agree with his contemporaries and to what degree was he original in his doctrine?

In the earlier prophetic conception, the kingdom of God meant the day of judgment and the visible government of God in the future. Sometimes, in their thought, God Himself was the ruler, and other times, a king of the line of David was to be enthroned. Linked to this was the responsibility of the prophet to prepare the people for the rule of God, which was in the present and also in the future. It was according to the covenant idea: God would care for his people, and they in turn should fulfil their obligation of morality and obedience to him.

After the nation had lost its independence, this kingdom of God idea, took on an apocalyptic form. While

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they continued to look forward to an external political kingdom, the eschatological, transcendent element was also present. "And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms and it shall stand forever."<sup>1</sup> "The details of what they hoped for might vary, for what is built up wholly on the imagination, can have no fixed outline; but they expected the destruction of the present order of things, the creation of a new heaven and a new earth, the destruction of the wicked in unending torment, the reward of the righteous by the life with God."<sup>2</sup> This miraculously established kingdom was an important belief in the day of Jesus.

Matthew seems to substitute the 'kingdom of heaven' for the 'kingdom of God'. Possibly he feared the use of a term which might antagonize Rome, the Aramaic meaning of the word 'kingdom' being 'rule or dominion'. Some critics think the change was due to his Jewish prejudice against uttering the divine name. However, the textual evidence seems to indicate that Jesus used the term, 'kingdom of God'.<sup>3</sup>

As we have seen, Jesus started out by saying, "the kingdom of God is at hand." This might have meant

1 - Daniel 2:44.

2 - Headlam, Arthur, Jesus Christ in History and Faith, p.95.

3 - Macfarland, Jesus and the Prophets, p. 160.



for those who heard, either that the Jewish Kingdom would be established, or that the Son of Man would be coming in the clouds. But Jesus explains by his parables of the Mustard-seed and of the Leaven<sup>1</sup> that the kingdom of God is something already here, developing before their very eyes. "The law and the prophets were until John: from that time the gospel of the kingdom of God is preached, and every man entereth violently into it."<sup>2</sup> Jesus tells them the time of waiting and hoping is ended; the kingdom of God is now realized on earth. Harnack says this view "that the kingdom of God cometh not with observation, that it is already here, was his own."<sup>3</sup> The nearest this idea comes to having roots in the Old Testament, is in the prophetic thought of the rule of God. But for the prophets, it was primarily a call to the nation, with universal salvation coming only through Israel, while for Jesus, it was primarily an appeal to the individual, regardless of national claims. Jesus showed the rule of God to be in the heart of the individual. He was at one with the prophets and Judaism only in their ethical teaching.

Besides regarding the kingdom as present already, Jesus shared with his contemporaries the conception of a future heavenly state. Wendt says "the expression 'to enter

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1 - Luke 13:18-21.

2 - Luke 16:16.

3 - Harnack, Adolf, What is Christianity, p. 58.





into the kingdom of God' could be used by Him as a simple equivalent to entering into life or eternal life."<sup>1</sup> The future state was the consummation of the present development and growth of the Kingdom, and in perfect harmony with the present kingdom. Harnack says that Jesus must have shared with his countrymen their dramatic eschatological hopes, but that such hopes were secondary to his real contribution of the kingdom being present now.<sup>2</sup> While Jesus borrows the term and thought from the prophets, it clearly becomes his own through the process of transformation and spiritualization.

### C. Fatherhood of God

When we consider Jesus' conception of God, on the surface, we might think God would be designated as the king in this kingdom to come. On the other hand, his designation is so especially and constantly 'Father', that his use of it might be considered entirely original. Wendt says that the character of God is summed up and made intelligible to Jesus by his use of the name 'Father'.<sup>3</sup>

In turning to the Old Testament, we discover that the idea of the fatherhood of God is not original with Jesus. As far back as the time of Moses, God was consid-

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1 - Wendt, Hinrich, op. cit., Vol. I, p. 369.

2 - Harnack, Adolf, op. cit., p. 58.

3 - Wendt, Hinrich, op. cit., Vol. I, p. 185.





ered the father of the nation in the sense of his being the source, the creator of things. "Thus saith Jehovah, Israel is my son, my first-born."<sup>1</sup> With the Canaanitish peoples such a relationship of father and son had a physical basis, but for the Israelites, it seemed to be spiritual, from the times of Moses.<sup>2</sup>

Both Isaiah and Hosea, in their appeal to the people, speak of Yahweh as father of the nation. "Hear, O Heavens, and give ear, O earth; for Jehovah hath spoken; I have nourished and brought up children, and they have rebelled against me."<sup>3</sup> In the majority of times that Yahweh is thus designated, it is in a kindly, affectionate sense.

"When Israel was a child, then I loved him, and called my son out of Egypt . . . Yet I taught Ephraim to walk; I took them in my arms; . . . I drew them with cords of a man, with bands of love; . . . and I laid food before them."<sup>4</sup>

Jeremiah teaches the Israelites that God is their father and if they obey him, he will bring them into a better future state. "Ye shall call me, my Father, and shall not turn away from following me."<sup>5</sup> "They shall come with weeping; and with supplications will I lead them; I will cause them to walk by rivers of water in a straight way wherein they shall not stumble; for I am a father to

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1 - Exodus 4:21.

2 - Knudson, A.C., Religious Teachings of the Old Testament,

3 - Isaiah 1:2.

p. 183.

4 - Hosea 11:1-4.

5 - Jeremiah 3:19b.



Israel, and Ephraim is my first born."<sup>1</sup> For these prophets the Hebrew people only, were the children of God. If other nations were mentioned in relationship with Yahweh, it was only as recipients of God's judgment.

Besides the many instances referring to God as the Father of the nation, there are two indicating an individual relation. When David wished to build a house for Yahweh, Yahweh's reply includes, "I will be his Father, and he shall be my son."<sup>2</sup> There is a similar relationship expressed in the Psalms "Jehovah said unto me, thou art my son; this day have I begotten thee."<sup>3</sup>

While these are the only times in the Old Testament when the words, 'father' and 'son' are used to express this thought, from the time of the exile, Jeremiah and others emphasized a personal religion. "This was very greatly stimulated by the services of the synagogue with their emphasis on the conception of God as One who was accessible by prayer to the seeking soul everywhere. 'Father in heaven' was, it seems, already part of its ritual,"<sup>4</sup> when Jesus appeared on the scene.

Even though this idea of 'Father in heaven' was in use in the synagogue, it is unquestionable that the idea of God as Sovereign of the Universe held the fore-

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1 - Jeremiah 31:9.

2 - II Samuel 7:14a.

3 - Psalm 2:7b.

4 - Matthew 11:25; Mark 14:36; Luke 23:46.



most place in the worship service. The fact that Jesus was the more impressed by the thought of Father in heaven which was the less emphasized, but which contained the highest spiritual value, is the very point which gave the work of Jesus its unique character. Jesus grew up to pray to his own Father in heaven in a way the prophets never knew. This consciousness of God as his Father became the guiding principle of his life and his whole active ministry. He addressed God as 'Father' in his prayers<sup>1</sup> and spoke of him repeatedly as his own Father.<sup>2</sup>

But God was not only Jesus' own Father, he was universally every one's Father. He taught his disciples to pray to their Father. God bestowed his Fatherly care and love on every individual.<sup>3</sup>

"Religion thus became a sharing of the life of the Father in heaven to the degree in which a child shares the life of a parent, when he loves each unit of the family to which he belongs. There was full awareness that God was the Father of each soul, and that the family of God was not Jewish or Gentilish, but human simply and without any further differentiation."<sup>4</sup>

#### D. Righteousness of Man

In this kingdom, where God does not become, but is the Father, Jesus teaches men how righteous living is

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- 1 - Matthew 11:25; Mark 14:36; Luke 23:46.
  - 2 - Matthew 10:32; 11:27; 18:19,35; Luke 22:29.
  - 3 - Matthew 6:31 f; Luke 11:13.
  - 4 - Walker Thomas, What Jesus Read, p. 61.







the basis of becoming the sons of their Father who is in heaven. Jesus is at one with the prophets in their emphasis on the value of ethical living as opposed to ritualistic ceremony. This is based on the similarity of Jesus and the prophets in their conception of God.

We have already discussed Jesus' quotation from Hosea 6:6 "I desire mercy and not sacrifice," which is an illustration of the persistent plea of the prophets. The formal religion encouraged sacrifice, to expiate formal and often unconscious sins against the Holiness of God. Ritual offense was worse for them than moral delinquencies.

The prophets taught <sup>that</sup> there could be no sacrifice without righteous living: the two must go hand in hand.

For the early prophets, merciful kindness was to be practiced only among the Israelites themselves, but for the later prophets, it was often extended toward private strangers living in the land.

"Is not this the fast that I have chosen: to loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke; . . . Then shall thy light break forth as the morning and thy healing shall spring forth speedily: and thy righteousness shall go before thee;"<sup>1</sup>

The shortcomings of the prophet's message lay in the fact that running beside these higher spiritual conceptions of right living, there are some expressions of mistrust, hatred and revenge. The highest and best were peaks on which they could not remain.

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1 - Isaiah 58:6-8a.



Jesus, choosing all the prophet's highest and purest teachings on ethical and righteous living, clothes them in two great Commandments of love. His originality is shown in the extent and manner of his application of these Commandments. He commends the unselfish love which spontaneously serves and forgives every one and which seeks the highest good of enemies; because in the relationship of Father and son, he calls attention<sup>to</sup> the necessity of the brotherhood of all men unaltered by any possible circumstances.

"Jesus commended a love which no limitation, no misunderstanding, no shortcoming, no treachery should stifle, - a missionary love which was ever bent on evoking the love of others . . . it was the distinction of Jesus in the name of the Father in heaven to require and to be satisfied with nothing less than this sincerity in a redemptive love which should know no let or hindrance."<sup>1</sup>

#### E. Plant of Christianity

Having inspired in the hearts of his disciples a love and devotion responding to God's Fatherly love, Jesus begins to see the realization of the kingdom of God on earth. As we discovered in the direct quotations, the three features of Jesus' message are rooted and

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1 - Walker, Thomas, op. cit., p. 74-75.



grounded in prophetic language and thought at its highest spiritual level. His life and teachings have given the new plant, soon to be called "Christianity", a unique spiritual appearance, which, however, the Hebrew religion does not accept as a product of itself.



CHAPTER II

THE ATTITUDE OF JESUS TOWARD PROPHECY





## CHAPTER II.

### THE ATTITUDE OF JESUS TOWARD PROPHECY

#### A. Scriptural Language and Teachings a Part of Jesus

It is clear that the mind of Jesus was saturated with the words and thoughts of the prophetic writings and the writings that were themselves influenced by the prophets. From his youth up, Jesus had considered the scripture as the very word of God, and he had lived in that word. He said "Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God."<sup>1</sup>

We have seen how he uses, not only direct quotations, but how he incorporates clauses, phrases and single words of prophetic flavor into much of his teaching. It is often difficult to know whether he is consciously quoting from the Old Testament, or making a statement of his own. Not only the expressions of the prophets, but their major teachings, we found to be the heart of the gospel of Jesus.

#### B. Major Choice of Prophecy

When Jesus studied his scripture, he found two great streams of religion evident in the history of Israel:

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1 - Matthew 4:4b.

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prophetism which had predominated from 750 B.C. to 450 B.C., and legalism which had triumphed from 450 B.C. to 150 B.C. While Jesus fell heir to both systems, and although the legalistic element was the more prominent in his day, he adopted prophetism and re-interpreted the law in the light of his own conviction.<sup>1</sup>

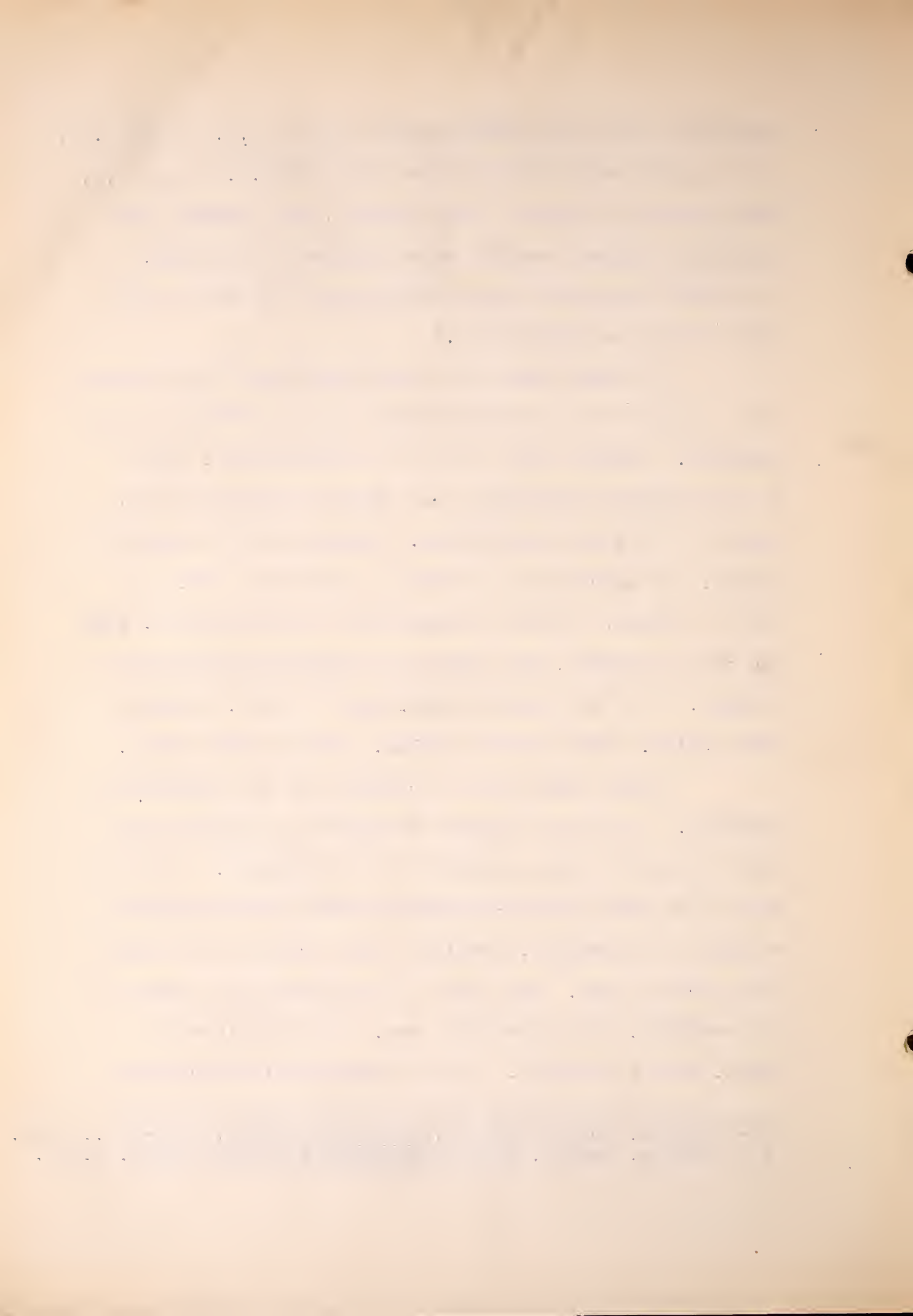
we have studied his quotations and have indicated just a few of his many expressions from the Psalms and the prophets. Headlam says the Book of Deuteronomy, which is the prophetic expression of Israel's spiritual life, was one of his much used books. Others are "the Book of Psalms, the expression of Israel's spiritual life, the Book of Isaiah, the most evangelical of the prophets, and the Book of Daniel, the source of current eschatological thought."<sup>2</sup> Of the direct quotations we cited, seven are from Isaiah, five from the Psalms, and one from Daniel.

Jesus' main use of prophecy was for homiletical purposes. It was the oneness of spirit and ideals which makes Jesus the true successor to the prophets. The kernel of the great ethico-religious truth in the prophetic writings he nourished, developed and perfected as though they were his own. Not only is his interest the same as the prophets, but as we have seen, the conditions he found, were so similar, that the borrowed illustrations

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1 - Bratton, Fred Gladstone, Methodist Review, Sept-Oct., 1928.

2 - Headlam, Arthur, Life and Teachings of the Christ, p.127.



and figures struck home with equal force.

### C. Methods of Interpretation

In order to understand the peculiar use Jesus made of the Scripture, especially unique in his time, we need to contrast it with the contemporary systems of interpretations. We have already spoken of the legalistic point of view. The Rabbis had a superstitious reverence for the Scripture which led them to believe it contained everything. Therefore, they interpreted it to fit every possible circumstance. When they found it impossible to live up to these regulations, they built up a system of casuistry on the minute and un-natural exegesis. Jesus often up-braids them for putting their traditions above the word of God.<sup>1</sup>

The Midrastic interpretation was another current system. In its effort to make the Scripture interesting, it re-wrote the national history illustrating the truths with folklore and tradition, which was often frivolous and indecent. This method had no counter-part in the teaching of Jesus.<sup>2</sup>

The allegorical method is evident in both Hellenistic and Palestinian literature. It permitted the use of every sentence and word in the Scripture as a

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1- Headham, Arthur C., op:cit., p. 127

2- Ibid, p.128





symbol which might be used to interpret any desired doctrine. In his teaching, Jesus was influenced in no way by this method. The writers of the gospels, while they are above their contemporaries in spiritual interpretation and are influenced by the method of Jesus, are still largely influenced by this rabbinic exegesis.

While Jesus read the Scripture with the profoundest reverence, his simple, literal and spiritual interpretation of it was in marked contrast to all his contemporaries. He takes the words of the Old Testament in their plain and natural meaning, and makes them the vehicle for imparting the religious truths which were not, indeed, derived from the Old Testament, but represented the goal and end to which it pointed.<sup>1</sup>

He did not see an equal value for all parts of the Scripture. His individuality lay in his choice of only such passages which would contribute to an ethical and spiritual relationship. An illustration of this is his selection of the "suffering servant" idea and his disregard for all the current Messianic references on which the Rabbinic school based its hopes. He did not seem to feel the need of searching the Scripture for a basis of his authority. He spoke as one having authority which came from within.

We saw in Jesus' use of prophetic language, a spiritualizing of passages which were used otherwise in

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1.-Headham, Arthur C., The Life and Teachings of the Christ, p. 129.



their original setting. This was just the opposite of the mechanical application of Old Testament language or its forced adoption in an artificial way, which was used by the Synagogue leaders. The manner in which Jesus transforms and spiritualizes prophecy is especially evident in his idea of the nature of prophecy, and particularly in his treatment of the apocalyptic, Messianic and fulfilment ideas. Since there is a great diversity of opinion on these subjects and many relevant considerations, from which we have refrained even in our discussion of definite phrases, we will limit our study now to a brief discussion only of Jesus' probable conception.

#### D. Conception of Prophecy

There were the two elements running through prophecy, namely; the voice of warning of the concrete dangers for the present or immediate future, and the prediction of the final victory of truth. While the prophets were interested in their present day problem, they seemed to have a long view of the fulfilment of their ideals and principles, a foreshadowing of Jesus himself. This announcement of a future kingdom of God on earth, with a purely spiritual interpretation, surely was Jesus' idea of the prophetic role. Into this scheme would fit the responsibility of the prophets to prepare their people for such a kingdom.



One form taken by this element of prediction of a future happy state, was the Apocalypse of Daniel. In the Synoptic Gospels, Jesus is credited with some of this apocalyptic language<sup>1</sup> which comes from Daniel. There is a difference of opinion concerning these references in their authenticity, meaning and Old Testament connection. The Apocalyptic messages of Daniel and of Jesus' time are completely the reverse of his doctrine of the kingdom of God. Therefore if these passages are meant to be apocalyptic we would infer that they are not genuine. On the other hand, there are sufficient reasons to believe they are at least a compilation of the utterances of Jesus made by gospel writers who did not understand their true significance. In this case, Jesus probably borrowed the imagery to describe the destruction of the temple and of Jerusalem, which he saw as an inevitable consequence of political conditions. With such an event, he would see an opportunity for the spread of his doctrine of the kingdom of God on earth. "He likens the great political disturbances which he foresees to the warring of the elements as figuratively set forth in Daniel: He likens the coincident victory of his own truth to the coming of the Son of Man in power and glory."<sup>2</sup>

This explanation of these references simply as borrowed imagery corresponds both with the teachings

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1 - Matthew 24; Mark 13; Luke 17; Luke 21.

2 - Macfarland, Jesus and the Prophets, p. 149.





and the general method of Jesus. There would be no place for the popular apocalyptic doctrine in Jesus' idea of the gradual growth of a spiritual kingdom.

The same might be said of the Messianic idea. There were many and conflicting views current which had been deduced from the Old Testament, but Jesus denies them all. When he claimed to be the Messiah, he was not thinking of prophetic descriptions, nor did he use Messianic terms. Some critics say that the term, the Son of Man, was Messianic. It seems more probable, from the point of view we have taken, that Jesus uses it sometimes to mean his typical humanity, as used in Ezekiel, and other times to represent himself as the messenger proclaiming the kingdom of God, as found in the vision of Daniel. The later sense is identical with his conception of his role as Messiah. The very nature of his message and his life, rather than any Old Testament predictions about him would in his own mind, make him the Messiah.

This same spiritualizing method holds for Jesus' evident idea of fulfilment. Jesus says that he comes not to destroy the law and the prophets, but to fulfil it. The words from which 'the law and the prophets' is translated, does not relate merely to predictions, but to the whole Old Testament. When the scribes and Pharisees talked of the fulfilment of the Old Testament promises, they would be thinking of the letter of the law and the out-





ward forms of prophecy. On the contrary, all this would mean nothing to Jesus, whose only law was the law of love. In no way did he fulfil or wish to have fulfilled, the outward form of the law and the prophets.

But when Jesus saw this law of love working through himself and his disciples, he recognized it to be the fulfilment of God's moral purpose. After spiritualizing the content of the phrase 'the law and the prophets' he may well say he came to fulfil the law and the prophets. Such a view of the nature of prophecy, of the apocalypse, of Messianism and of fulfilment is in perfect harmony with the life and teachings of Jesus.



## CONCLUSION



## CONCLUSION

### A. Interest and Open-Mindedness of Study

In our generation, the search for the purely spiritual significance of the teachings of Jesus and of the prophets is perhaps keener than ever before. Our advantage is in the accumulation of all past exegesis, plus a perfectly fearless and open-minded attitude toward a scientifically critical study of the sacred words.

### B. Source Materials

While it may be seen that the Synoptic Gospels which are the main source for the teachings of Jesus, give a limited historical record, yet they are reliable to an amazing degree. Through the use of a constructed Logia, the most important source for the words of Jesus, and the Gospel of Mark, the oldest existing document, the genuine sayings of Jesus may be separated from those of the authors and editors. Since on the whole, the truths in the Gospel of John are in harmony with the spirit of the Synoptics, it is an added source for the study. Furthermore, since no personality can be understood, much less the most unique personality of history,





without a sympathetic spiritual insight, of which the author of the Fourth Gospel seems to have been endowed, his Gospel becomes enriching supplementary material.

### C. Dependence of Jesus

These sources do not give us a picture of Jesus as a student pouring over his Bible. However, Jesus was a Jew, reared in a Jewish home located in a Jewish town. The conclusion may be drawn, that his formal, as well as informal education, consisted in a memorizing of the law and the prophets and a practical application of the same. The technical scribal learning had no place in his training.

When Jesus begins to teach, the truths which flow from his mouth are dotted with prophetic words and phrases, and are colored by prophetic imagery. While the actual direct quotations are few, the indirect references and expressions are numerous. These words, phrases and imagery prove not only his familiarity with, but his dependence upon prophetic literature. The spiritual kernel of the truths themselves, also, have their roots in the Old Testament.



#### D. Independence of Jesus

However, although this is true, there is still no denial of the originality and independence of Jesus. Out of the mass of the Jewish Scripture, he chose, here and there a few truths, while he ignored or denied the large bulk of rules and regulations which the leaders of his day emphasized. The words of the prophets he interpreted according to his own enlightenment, regardless of scribal and traditional opinion. He chose the one great universal truth, the law of love, and made it basic for all his life and teachings. This is Jesus' unique contribution to the world. As a climax to the spiritual heights of the Hebrew Prophets, his life and teachings bring to the world the universal religion -- Christianity.

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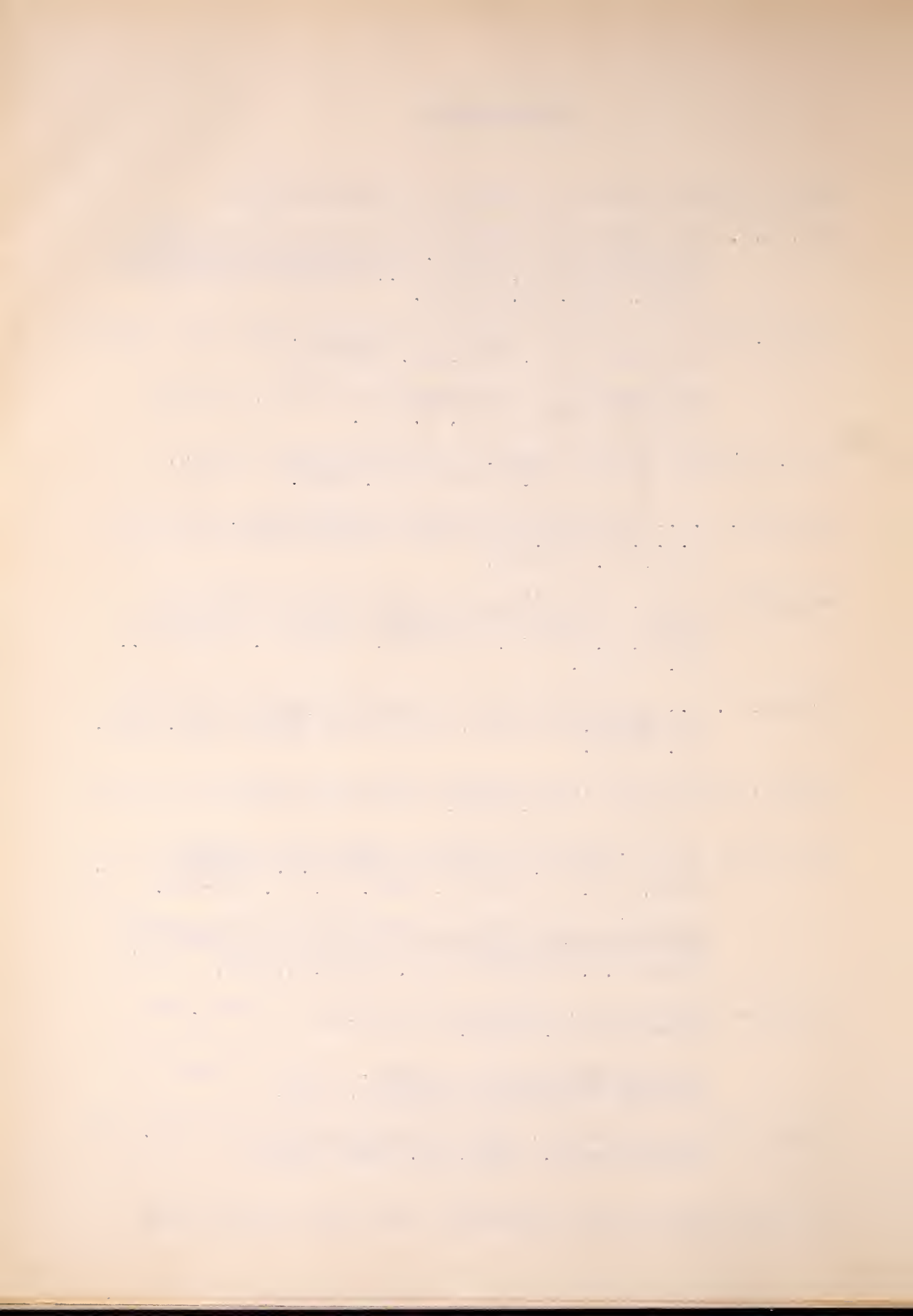
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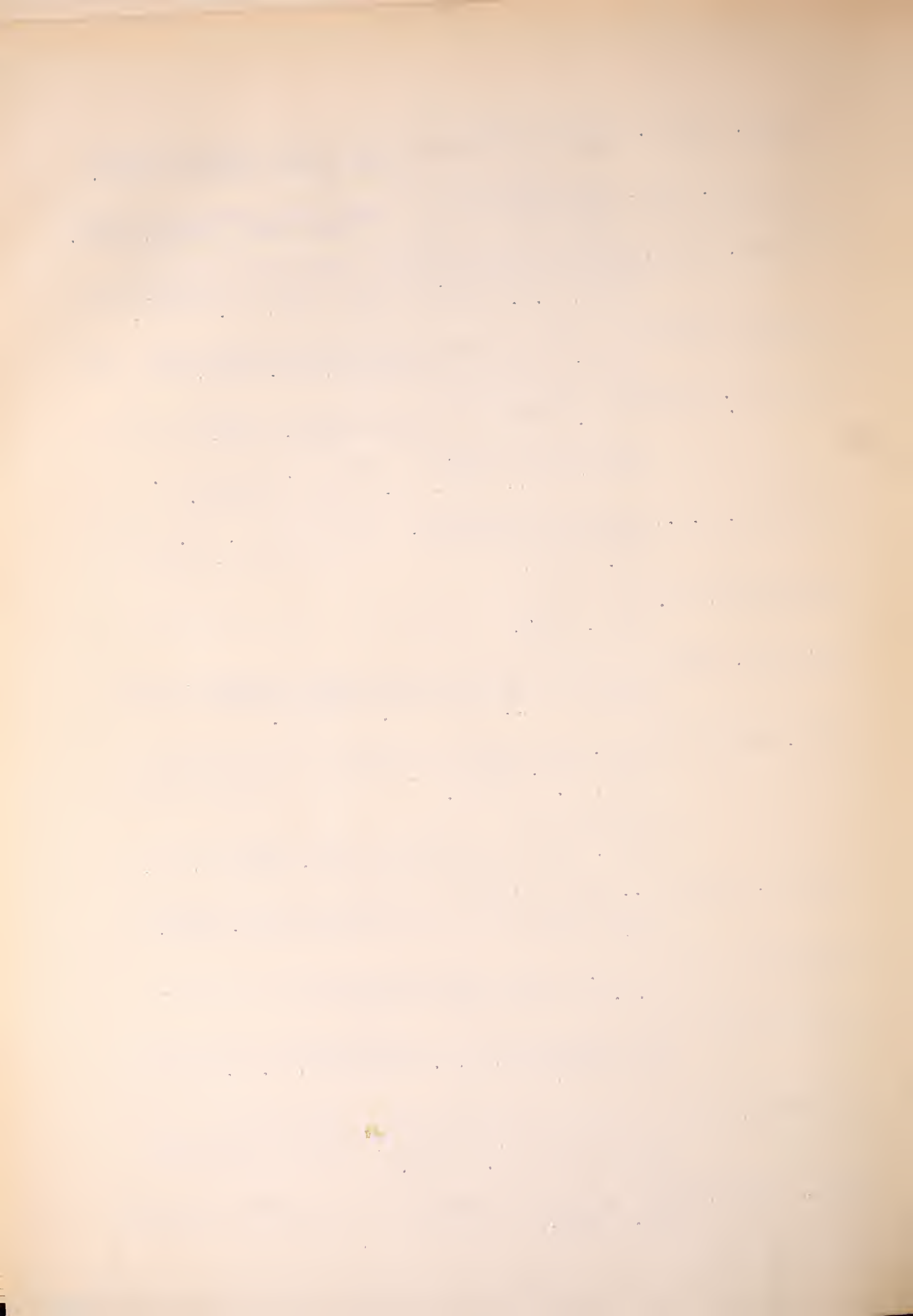
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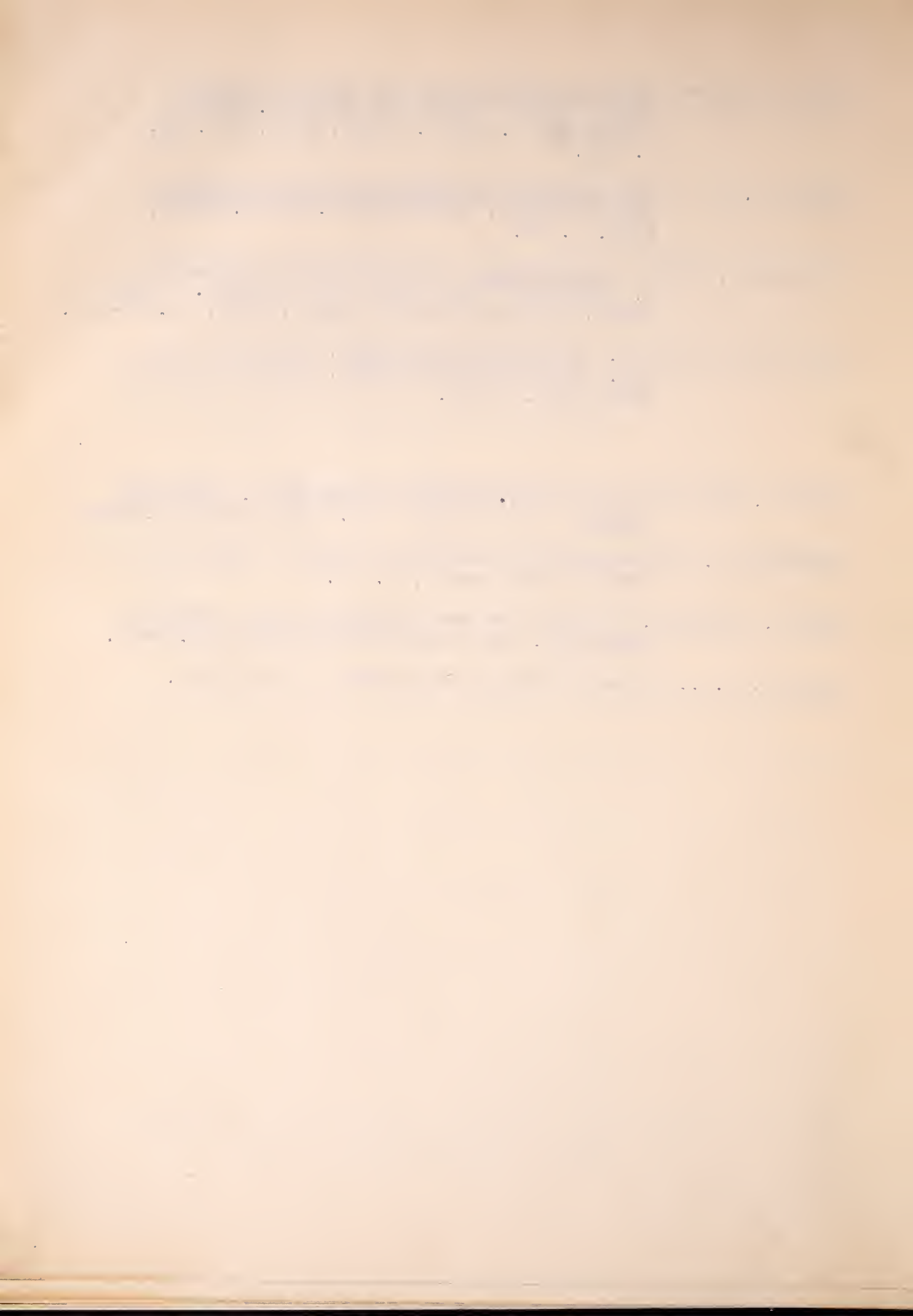


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